A Serious

APOLOGY

FOR THE

Principles & Practices

of the People call'd

QUAKERS,

Againſt the

Malicious Aſpertions, Erronious Doctrines, and Horrid Blaſphemies of *Thomas Jenner* and *Timothy Taylor*, in their Book, entituled, *Quakeriſm Anotamiz'd, and Confuted*) divided into two Parts.

By *George Whitehead*, and *William Penn.*

But theſe ſpeak evil of thoſe things which they know not; raging Waves of the Sea, foaming out their own Shame, Jude *verſ.* 10, 13. *But Wiſdom is juſtified of her Children*, Matt. 11. 19.

Printed in the Year, 1671.

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[illegible] *Judge* [illegible] 10. 13. But [illegible] *Mat.* 11. 19.

Printed in the Year, 1671.

To the KING's

Lievtenant General,

And General Governour, and Council of

IRELAND:

With all other its Subordinate

MAGISTRATES.

The juſt and neceſſary Defence of the People call'd

QUAKERS.

THough it be the uſual deſign of *Dedicatory Epiſtles*, to Flatter thoſe Perſons, whoſe Name front the enſuing Tracts, with the Protection of them (*and ſome we confeſs want it*) yet ſuch is the Dignity of the Truth we vindicate, that as we cannot attribute its Original to any Mortal Men; ſo are its own Innocence and Certainty the moſt convincing Apology againſt all its Adverſaries: We therefore wave all *gaudy Tytles*,

and chooſe to evidence our Reſpect in a Way leſs ſuited to the education of *phariſaical Pariſites*.

Some, mov'd by their own Intereſts, have been pleas'd to interprize a Confutation of the *Quakers* Doctrines (*at leaſt they think ſo*) in which they let us underſtand, how much more they deſign'd, to diſ-intereſt us in *Chriſtianity* and *civil Government*, then to inforce us of either: But that the Hope of the Hypocrite may periſh, and their vain Expectations appear fruſtrated to all impartial *Readers*; we have taken their Diſcourſe into our ſerious Examination, otherwiſe unworthy of our leaſt Notice.

And though they intend nothing leſs then a Diſingaging us in any claim to Legal Protection; yet, as we only can aſcribe the Honour of our Creation to God, ſo do we attribute our Happineſs of Birth unto his Providence, which has not fallen within the lawleſs borders of meer *Prerogative*, but the more pleaſant Province of *Legal Freedoms*.

And being thus intituled to equal Priviledges with them, we cannot eſteem their partial *Characters* grounds ſufficient to cut off that *Intale* of Liberty, however buſily endeavour'd by their meer

rapſody

rapsody of Folly, Error, and Abuse; Men, whose whole lives are but the expres Instances of Contention: and whil'st they seem to represent us indeserving of *your Protection*, none more *Incendiaries then themselves*. It is their old *thred-bare Project, to abuse the Civil Magistrate, with the execution of their revengeful Designes, under the pretence of answering some publique End.*

And truly, It ever was the Infelicity of States to steer by the sinister Compass of an Avaritious and Enrag'd Clergy.

We judge our selves as rightfully posset of our Demeans as any, and must believe our Lives and Labours as beneficial to the publick.

Its not a meer *Credential*, or *Point of Faith*, that criminates; but an immorral Practice in the Opinion of the *Law*: and of what *Morrals* those men are, that dare to instigate Authority to our subvertion, for not believing what they would have us (whil'st they themselves stand *Hetrodox* to the publick) we may interpret by the *Jesuits bloody Ones*.

Its wretched, & almost unpardonable in men, to pretend themselves *Ministers* of the Meek and Self-denying Jesus, when they are not yet learnt in the School of doing as they would be done by. Their Enmity is the expres *Image* of their *Souls*; and

their

their envying us your Tolleration (*whil'st they court it for themselves*) shews how much it is *their Principle to give none*; and were you but as subject to their Power, as we are to yours, 'tis shrewdly to be suspected, that our *entertainment* would be alike *Cruel*.

We hope the *tragical Stories of the* Scottish *Covenant, and sad Effects of their strait-laced Engagement*, will forever *antidote* sober men against the *contagion* of their narrow Principles; which rightly understood, are the tru'st *Measures* and plain'st *English* of *their Christianity, and Obedience to the civil Magistrate*.

Could we but daub with the untemper'd Morter of Sin-pleasing Principles, *deny our own Judgments, bow to their dictatorian Censures, flatter their Persons, feed their Pride, augment their Trapdoor-stipends, and excite to Divisions, by aggrivating the miscarriages of Superiors*, we might have more respect in their Thoughts; who in their implacable Enmity misrepresent us both to you and the Nation, which is the only cause of our presenting this *Defence* to you: But 'tis our desire to give other Testimonies of our *Religion*, then *Animosity*; and better Proofs of our *Christian Moderation*, then the sharp gusts of a *Scottish Presbyterian-directorian-persecution*.

Not that we would be thought to justifie our selves, in condemning them; we make a difference be-

betwixt seeking *Revenge*, and giving men their true *Characters*.

We are so remote from vailing our inmost parts, that we chearfully offer our selves to your narrowest scruteny and most prying search: Nay, we beseech you do that justice to your selves and our *Adversaries*, as well as to our Cause, to make the strictest inquisition after us and our Principles. 'Twas that which rendred the *Bereans* Noble; and to try all things, the Apostle held to be a certain means of knowing what is good: For, as it is a Mark of great *Folly*, to censure what is neither understood nor known; so may the fouleſt Error be disguiz'd with the fair pretences of Truth, and prejudice or interest traduce the most in-offensive people upon Earth; which has necessitated us to offer this *Apology*, or, those so often refell'd & refuted Doctrines and Accusations would not have deserv'd our slighteſt notice: But as we can never think our time better employ'd, then in defending *Truth* against the mean (yet malicious) *Essays* of her Adversaries; so we may reasonably expect (as the just success of our endeavours) the Happiness of being better understood, by this renew'd occasion of once more *remonstrating our real Innocence to the world*

To Conclude, We hope to evidence by the insuing Dis-

Diſcourſe, that not *We*, but our *Adverſaries* are the malignant Enemies of *God*, *Scripture*, *Religion*, and *Civil Government*, and that by undeniable *Inſtances*.

At leaſt, It will alwayes appear partial and unmanly, that in a Country, only maintain'd by an *Engliſh civil Intereſt*, thoſe who are themſelves *Diſſenters*, and eſteem *Perſecution* againſt them *Unchriſtian*, ſhould expreſs ſo much *Romiſh Zeal* in exaſperating the *civil Magiſtrate* to our utter ruin, who are both *Engliſh* and *Diſſenters* too.

We ſhall omit to mention how far we are conducive to the publick good of this Plantation, as well as how far we were inſtrumental in procuring it; but this we ſhall take the liberty to aſſert, That ſince we are as large *Contributories* to the Government as our *Antagoniſts*, we are intituled to as large a *Protection* from it: And for our *Faith in God* and *Worſhip of Him*, we neither are aſham'd to confeſs, nor unable to render a Reaſon of either; but as we have done both in this *Apology*, ſo upon all occaſions we clearfully ſhall expreſs our great *Reddineſs* to confeſs and vindicate the ſame againſt the *utmoſt ſtrength* of all our Enemies.

We are Your real Friends in all } G. W.
Truth and Righteouſneſs, } W. P.

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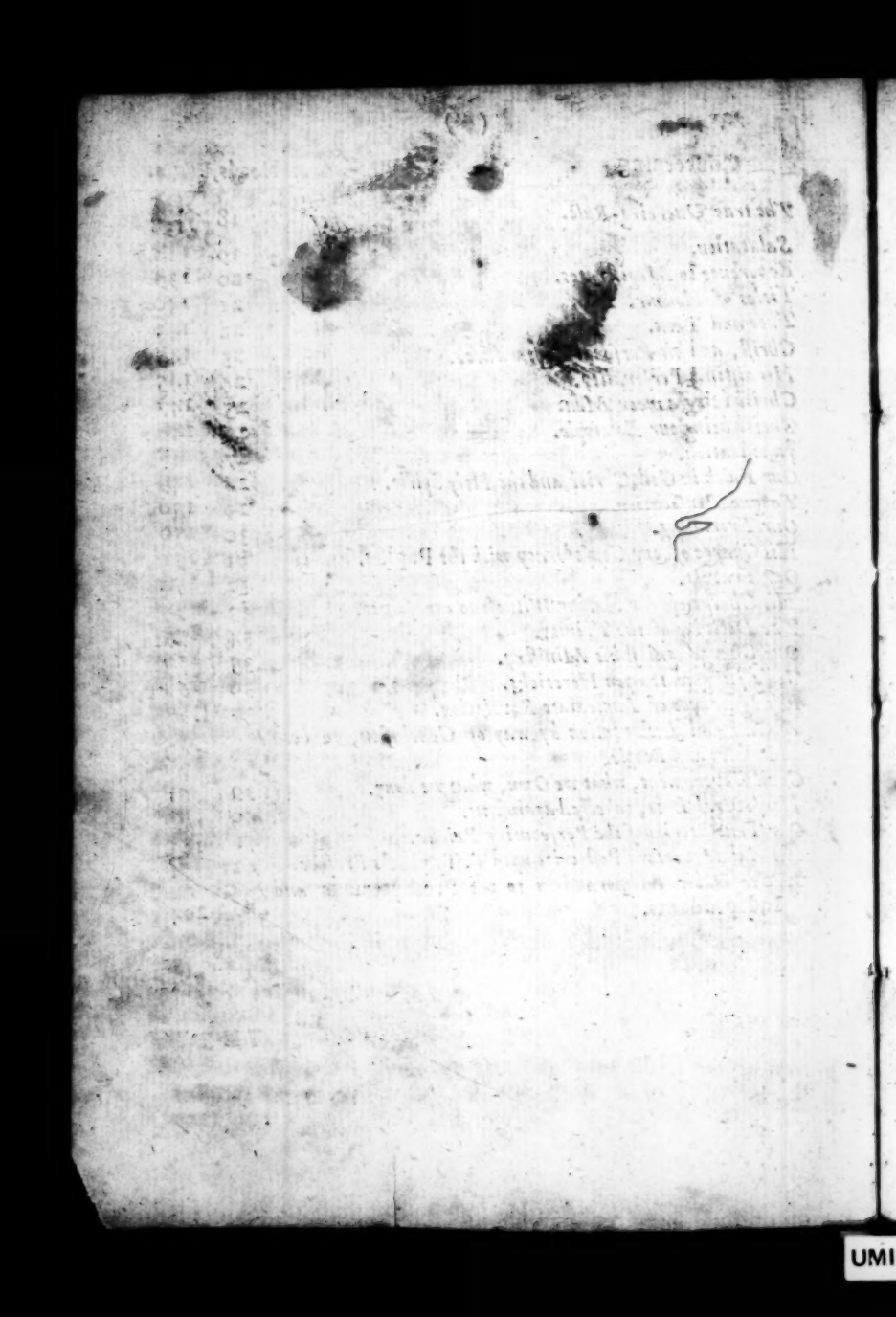

An Introduction by way of Preface to the ensuing Apology; shewing the nature of T. Jenner's *Sermon, and* T. Tayler's *Work against us.*

WHere *Envy is*, there is *Confusion*; and we have seen none more guilty thereof, than this ridged Spirit of *Presbyterian* Priests, which so confidently hath particularly shewed it self, in this *Tho. Jenner*, and his Work, which now is come to light, that his Darkness and falshood may be manifest to all who impartially read what follows; it is in vindication of Truth, its Light, and Children that I am necessitated to appear herein, they all being wronged, and grosly abused by this self-confident and prejudiced Antagonist, who instead of truly anotamizing, or laying open our Principles, &c. (which scornfully, and abusively, he tearm *Quakerism*) he hath done like a malitious bungling Butcher, who hath wounded himself, and set forth a Skelleton of his own, and his Fraternitie's deformity in their Spirit and Principles, which neither consist with truth, nor one with another, but are self-contradictory, as is most apparent in this *T. Jenner's* scurrilous, rayling, malitious Book, who for the most part puts the Character of *Damnable Errors and Blasphemies* upon the Principles of (Us) called *Quakers*, though sometimes upon meer Forgeries of his Brethren's and his own; which in many places of his Book he hath most unjustly, and falsely placed upon us, as ours.

In his title page, he saith, *They are taken, for the most part, from our own Monthes and Pens*; which is a manifest falshood, and deceit; for a great part of his matter against us, he hath collected out of our old Adversaries and Opposers Books (as those of his Brethren, the *Presbyterian* and *Independant* Priests and Teachers,

chers, with others of their Spirit) who have been answered and confuted long ago, by divers of the Servants of Christ among us. This *Tho. Jenner*, and *T. Tayler's* Authors against us, being *Gilpin* of *Kendal*, an imaginary drunken Fellow, who is one of their chief Authors, and *Norton*, and *Ford*, and *Fowler*, and the *Newcastle Priests*, being Presbyterians, and Independants, who set out a slanderous Pamphlet, stiled, *The Perfect Pharisee*, which was long since answered and refuted; and the *Lancaster Schedule*; and the *Schollers* of *Cambridge*, their lying Pamphlet, stiled, *A Gag for the Quakers*, which none of them durst subscribe their names unto; and *Tolderveyes* imaginary Pamphlet, much like *Gilpins*, which the Priests approved of; though afterwards he recanted of it, being Condemned in his Conscience for what he had done; and that temporizing Priest *Higginson*; as also creeping temporizer *Baxter*, who has betrayed his Brethrens cause in his Book, stiled, *The Cure of Church Divisions*: And a Book against the *Quakers*, directed to the *King*, but the Author he tells us not: Also *Elizabeth Atkinson*, her lying contradictory Pamphlet; and *Harris*; and *Fermin*: As also *Bunnion* the Tinker, a railing envious man; these, and such like are *T. Jenner's* Authors and Witnesses, whose false testimonies he hath taken for verities, without impartially hearing us, or taking notice of our Answers to many of them; and thus like a dis-ingenious unjust and partial Judge he hath dealt by us; he seems to be ambitious in signifying his Age to be sixty six years, as in his Title Page: Indeed if we had found him in that Wisdom, which is grey Hairs; or to have that hoary Head, which is a Crown of Glory, being found in the Way of Righteousness; we might have risen up to him, and reverenced him: But finding the contrary in him, by his work, as Folly, Falshood, and Confusion, and so much Unrighteous dealing in his Book, stuffed with Railing and Slanderous Accusations against us; we have reason sufficient, in the Truth, to trample upon his head, and to slight his work with a holy Indignation. And as for *Tim. Taylor*, his Authors and Witnesses against us; some of them are nameless in his Epistle, others of them are *R. Farmer*; and his Learned Mr. *Danson*, as he calls him; and his Reverend Brother *Samuel Eaton* (an irreverent Opposer of Truth;) together

together with *Higginson* and *Caffin*, who have been all long ago answered and confuted; and particularly *Danson*, his corrupt Gainsaying is very amply manifest, by that faithful Servant of Christ, *Samuel Fisher*, in his Book intituled *Rusticus ad Academicos*, wherein *Samuel* is cleared sufficiently from those false Accusations and Aspertions, cast upon him by the *Presbyterian* Priests, who never were able to answer his Book, but it remains unanswered, and stands over the Heads of both *Presbiterians*, *Independants*, and *Baptists*, to this day. And as for *Caffin*, whom *Tho. Laicocke*, * and others, have had Disputes with; he has been an old caveling *Baptist*, looked upon as a Heretick by the Priests; though for their own Ends, they can make use of such to oppose Truth withal: And will *T. T.* now stand for such, as his Authors?

* *Several Names are Mis-spelled by* T. T. & T. J.

And now a few word to *T. Jenner*'s Epistle Dedicatory, directed thus, viz. *To the right Honourable* Arthur, *Earl of* Dovegall, *&c. and the right Honorable, and truly Religious Lady* Lætitia: In which Epistle he also uses these words, *Your Honours; Your Names are as Oyntment poured forth; Your Honours doubly honorable; Ton Noble pair; Your Honours Most Humble Servant*, THOMAS JENNER. Whereby the Reader may take notice that *Tho. Jenner* hath not truly learnt, nor observ'd that Lesson, viz. *I know not to give flattering Titles, in so doing my Maker would soon take me away*, Job 32. 21, 22.

This work of his, to these great Persons, savours of meer Hypocrisie and Daubing, like an underly spirited Temporizer, that hath mens persons in admiration, for advantage or applause to himself; and his telling of their Names being *as Oyntment poured forth*: Herein he hath grosly flattered, and hath given to Mortal Man a Title, properly belonging to God or Christ, whose Name is as Oyntment poured forth, *Cant.* 1. 3.

But why does *T. Jenner* thus endeavour to insinuate into this *Earl* (so called) or one of the Kings Privy-Councellors, and that so vehemently against the *Quakers*, telling him of the *Gangreen of Quakerism, and damnable Heresies*. Hath not he herein shewed his Malicious Persecuting spirit? For what else does this

his malicious Work, and falſe Inſinuations tend to, but to inſtigate the preſent Rulers, to Envy and Perſecute the poor *Quakers*.

We ſee the ridged *Presbiter* hath not yet left his Malice, for all he is brought under himſelf: But ſurely this is not the way to advance himſelf again; or to gain him Credit in the Eyes of the Wiſe and Moderate, whether they be Rulers or People.

He further ſaith, *That under a Pretence of Inward Light, the* Quakers *are haſtening themſelves, and hurrying their Diſciples, into Outward and External Darkneſs.*

To which I ſay, As he hath herein falſly accuſed the *Quakers*; ſo he hath made it a great part of his work, to oppoſe, and vilifie the *Light within*, as will further appear; calling *it an evil ſpirit, their great Goddeſs* Diana.

And ſayes, *Its no better then the light of the Devil.*

But in flat Contradictions to himſelf, and his Blaſphemies; herein he is made to confeſs, That *Chriſt is called a Light; and that it is he that inlighteth every man that cometh into the World; and that the Light in every man, was in* Adam, *before his Fall; and that this Light proceeds from the Word, the Son of God*; and he calls it, *the Light of the Image of God, before the Fall*; as appears in his Pages 77, 78, 79, 89. contrary to Pages 45, 74, 75, 82, 86. as may be ſeen at large in his Book, *T. Jenner* againſt *T. Jenner*.

Now what reaſonable man will give credit to ſuch a Self-contradicting *Presbiter*, or to his Information, who further inſinuatingly adds (to the ſaid Earl) *I have no other End, but the recovery (if God ſee it good) of theſe poor deluded Souls*, meaning the *Quakers*.

But whether his End be either Honeſtly, or Truly ſignified herein, may be eaſily judged, when it is manifeſt that he hath marred this his Information, by a manifeſt and flat Contradiction, in his moſt groſly Railing, and Vilifying, and utterly Condemning the *Quakers*, ſo called; as in pa. 29. he calls them, *Impudent Creatures, Devils Incarnate*; and in pa. 195. ſaith, *The certainty of their utter Ruin and Damnation haſtening upon them*: Now whether the recovery of ſuch could be his ſole End, or whether he could believe that God would ſee it good to recover Devils Incarnates, or ſuch, whoſe utter Ruin and Damnation is certain, and haſtening

ſtening; let any unprejudiced Reader, with the leaſt grain of Reaſon, judge: For his Confuſion and Contradiction herein is all one as if he had ſaid thus, *I have no other End, but the recovery of theſe poor deluded Souls, theſe Devils Incarnate, theſe Blaſphemers, though their utter Ruin and Damnation be both certain and ſwift.* See the Folly of this man, though his Age be ſixty ſix years: Now what rational men will be either Taken with his Inſinuations, Terrified with his Threatnings and Revilings, or Reverence him for his Age.

And now concerning his Introduction and Text, which he grounds his matter upon, being on 2 *Pet.* 2. 1, 2, 3. and which he hath made a falſe Application of againſt us, the People of God, and true Witneſſes of Chriſt Jeſus (in Scorn called *Quakers*) If this man had not wilfully ſhut his Eyes, and over-looked his own Iniquity, he might have ſeen himſelf, and thoſe of his Fraternity, to be deeply concerned in this Text; for, who do more deny the Lord that bought them, then he that denieth and blaſphemeth againſt his *Light*, calling it *Natural*, and ſaying, *its no better then the light of the Devil*, &c. as this man hath done? And ſecondly, Who do more deny Chriſt Jeſus the Lord, then he, or they, that plead for Sin and Imperfection, who ſayes, *That God ſees it good, for many Reaſons, to leave a Remnant of Sin in his Sanctified Ones, here in this Life; namely, to Humble them, &c.* Is not this Blaſphemy of a high nature againſt God and Chriſt, whoſe Work is to deſtroy ſin, and to deliver man from it? And how abſurd is it to ſay, *That God ſees it good to leave a Remnant of Sin, to keep his Sanctified Ones Humble?* Whereas if ſin be taken away, Pride and High-mindedneſs is taken away; and there cannot want Humility, where there is no ſin; neither is there need of ſin to keep ſuch humble; for ſuch are conformable to the Image of Chriſt, who was Meek and Low in Heart. And further, where 'tis ſaid in the Text concerning theſe falſe Teachers, That through Covetouſneſs ſhall they, with Feigned Words, make Merchandize of you, &c. 'Tis a Wonder this *T. Jenner* could either publiſh, or apply this againſt us, without a repulſe in himſelf, to ſtop him under a ſenſe of his own, and his Brethrens Guiltineſs: For what were the *Preſbiters* (when Pariſh Prieſts)

but

but highly guilty, both of Covetousness, and Feigned words? And what was he when Priest of *Horstead* and *Colishalle* in *Norfolk*? let his own Conscience judge: Did not they make Merchandize of people, and many of them run from less Livings to greater, and Sue men at Law for Tythes (that Popish Imposition?) And is it not well known to the Nation, how many, both of *Presbiterian* and *Independant* Priests, have Sued, and Imprisoned, divers of our Friends for Tythes; and how they have kept them in noisom Prisons till Death; because that for Conscience Sake they could not put into the covetous Priests Mouths, nor pay them the Popes allowance of Tythes. Thus they have Persecuted many, whom the Lord did seperate from them, when they could no longer be made Merchandize of by these Covetous Teachers, nor buy their corrupt Ware any longer. But this their Wickedness and Cruelty was chiefly acted against our Friends, when O. Crumwell *was the Light of their Eyes, and Breath of their Nostrils, and their* Moses, *&c.* As some of them said in their Addresses: So that ever since his dayes, at least, they having been but as blind and dead men, have not now that strength and breath to Persecute the Innocent to Death, as before. God be thanked, however (though we do suffer for a time) that he hath shortned the Horns of the ridged *Presbiter*.

But as concerning the said Text (2 *Pet.* 2.) which *T. J.* hath most falsly applyed to the *Quakers*; he should have read the Chapter through, and have taken particular notice of *verse* 14. viz. *Having Eyes full of Adultery, and that cannot cease from sin, beguiling unstable Souls; an Heart they have, exercised with Covetous Practices, cursed Children.* Surely this man, if he did impartially take a view of his own heart, and wayes; with the Light, he would see himself concerned herein, and to be one that cannot cease from sin, who so eagerly hath pleaded for it, and its continuance in the Sanctified Ones; and blasphemously laying it upon God, *as seeing it good it should be so*: Where's now the damnable Heresie and false Teachers.

And to his confessing, That the True Prophets, and Holy Men, spake as they were moved by the Holy Ghost, from 2 *Pet.* 1. 21. But this man is not moved to speak by the Holy Ghost; for he saith in page 126. *That as touching immediate Mission, we have no such*

such Promise of any such Ministry, in our times. Therefore see what a false Prophet, and an unholy man this is; who contradicts the Promise of God, *Joel* 2. of *pouring forth his Spirit upon all Flesh, &c.* And this was promis'd to come to pass in the last dayes, *Acts* 2. 17. And is not the Ministry of the Spirit immediately received by those who are Ministers of the Spirit, who hear the Voice of God, and who hear and learn of the Father?

And who have more Seduced for Gain, and made Merchandize of People, or sold them like Beasts and Cattel in a Fair (as his words are) then these Covetous Persecuting Priests, Hirelings, and Tythemongers? But such false Prophets and false Teachers, will not ever be found in the Church of God, as falsly is observed by this *Opposer*, in his first point; for such are denyed, and shut out of the Church of God, which is the Assembly of his chosen People; though in the time of the Church's infancy, some such did creep in at unawares among the Simple; but as the Glory of Truth breaks forth, such Clouds do vanish: Neither must Heresies ever be, as *to serve the Counsel of God to Divine uses*, as *Jenner*'s words are (which are like his saying, *That God sees it good, to leave sin in his Sanctified Ones, to humble them*) But if false Teachers will ever be found in the Church, and their *Heresies* must be for such a good Use, he might have spared his Labour and Pains. However, there is a clear seperation, when they that are approved, are made manifest from them that are false-hearted and heretical, in whom the *Son* of *Perdition* works and rules, whom the Lord will consume with the Breath of his Mouth; and that that has letted must be taken out of the way, 1 *Cor.* 11. 19. 2 *Thes.* 2. 7, 8. that the Church may appear without Spot or Wrinckle: But this is not the *Presbiterian-Church*, nor *Independant-Church*, *nor the Papists-Church*; for they are all spotted within, and deformed with Wrinckles. And all Sin and Heresies are contrary to the *Counsel* of *God*, and not of Divine *Use*, neither is God the Authour of them, nor is there such a necessity of their continuance, as this man seems to lay upon them; who notwithstanding, in contradiction to himself, affirmeth, *All Heresie to be contrary to the Way of Truth.* And as for those that denyed the Lord that bought them, T. J. saith,

That

That they accounted themselves such as were Redeemed by Christ, and also, that others accounted them such, according to the Judgment of Charity. Whereas he himself saith, *The Apostle doth not here speak of Christ properly as a Redeemer, nor of the Redemption of his Blood, &c.* Then I ask, How it can be truly said, they deny'd the Lord that bought them, and bring upon themselves swift Destruction? Could they be bought without a Price? Andwas not that the Blood of Christ, which washed them from the Pollutions of the World, which for a time they had espaped, through the knowledge of the Lord and Saviour Jesus Christ? 2 *Pet.* 2. 20. And did not Christ lay down his Life, and die for all men? But this *T. J.* and his Brethren, the particular *Electioners* will be ready to give some restrictive or narrow sense and meaning too, contrary to the general import of the words; as when the Lord hath seperated any from their Church, then they account them but as Reprobates, and but Hypocritical Professors, and none of the Elect, but rather ordained to Damnation; though while among them, accounted devout Members in their Church, and vertuous Persons, whom the Lord had bought and redeemed by his Blood: But saith *T. Jenner*, *This was according to the Judgment of Charity*; which in them appears but a blind and feigned Charity; one while, to preach People to Heaven, as being particularly Elected; and another while, to preach them down to Hell, as being particularly designed of God for that End: But this Ridged Perverse way, is according to the *Presbiterians* Confession of Faith, agreed upon by the *Kirk* of *Scotland*, and the Assembly of Priests at *Westminster*; but not according to the Testimony of the Holy Apostles and Prophets.

The Controversie, or Question between us, is not so much, whether the Greek δεσπότης properly signifies a *Master*, or *Lord* (which he reckons not properly *Lord*, but *Master*, although it be interpreted both *Lord* and *Master*, *Titus* 2. 9. *Luke* 2. 29. *Acts* 4 24. *Jude* 4.) as whether he doth really own Christ ever to have bought them, and laid down his Life for them, who deny him, as those in 2 *Pet.* 2. And for what end were they bought? *T. Jenner* saith, *Christ may be said to have bought them, as a Master, that they should serve him forever.* But

I further ask, Doth he, or his brethren, believe, that they might have ſerved him forever; or, that Saving Grace was free for them for that End?

However, He hath confeſſed ſo much here, as contradicts their Principle of a Perſonal Election, and Reprobation deſigned from Eternity: But herein our Oppoſer hath not ſpoken out, nor explained his Principle; but hath dealt covertly, though his intent is ſeen.

Whereas to deny the Lord, *is not to acknowledge God and Chriſt for their Lord* (as is ſaid.)

And how then can this man juſtly charge the *Quakers*, with denying the Lord that bought them? Where do any of them ſay, That he is not their Lord? But though it be a Hereſie, for any to deny the Lord that bought them; yet to acknowledge him in words only, is no infallible Sign of his being their Lord, or of a real confeſſing him; ſeeing that where he is Lord and Maſter, there he rules in the heart, and is obeyed and feared. For it's confeſſed from *Tit.* 1: 16. *That there were thoſe that profeſſed that they knew God, but in their works they denyed him:* And who were they, but ſuch, whoſe Mindes and Conſciences were defiled, who were diſobedient, &c? And are not they, and their works ſuch, who plead for ſin term of life, and lay a neceſſity for its continuance, as to keep men humble; as this ſinful *Oppoſer* hath moſt ignorantly done?

And further, in anſwer to pag. 12. of his Introduction, I ſhall only hint this at preſent. Firſt, That we own and confeſs to the *Deity*, according to the Scriptures of Truth; and that thoſe *Three*, that bear Record in Heaven, to wit, The *Father*, the *Word*, and *Holy Spirit*, are One, 1 *John* 5. But his Tearm, *Trinity of Perſons*, we find not in the *Scriptures* (though he profeſſeth them to be his Rule) but in the *Popes Articles*, *Maſs-Book*, and *Confeſſion of Faith*: So that to deny thoſe Popiſh tearms, put upon the Godhead, and to confeſs God (or the Father, Son, and Holy Ghoſt) in plain Scripture Language, is no denying of Chriſt, or the Lord that bought us, as falſly it is inſinuated againſt us. Secondly, We confeſs that Chriſt, in due time, took upon him the form of a Servant, or a real Body, prepared for

 him

him to do the Will of God in upon Earth, in which he ſuffered on the Croſs, and was raiſed from the Dead; and alſo, that he aſſended into Glory; and is glorified with the Father, in the ſame Glory which he had with him before the World began. Thirdly, We do not Rob (but confeſs) Chriſt in his Offices (as *King*, *Prieſt*, and *Prophet*) more then ſuch who Plead, or Diſpute for ſin to be left in all, and deny Immediate Teaching and miniſtry in theſe dayes, as T. J. hath done: For if Chriſt be *King*, he muſt rule in men, and not the Devil, who is the Author of Sin: And If he be *Prieſt* and *Prophet* his Voice and Teachings muſt inwardly be heard, which are *Immediate*; *My Sheep hear my Voice*, ſaith Chriſt, *and a Stranger they will not follow*: And now this Stranger to Truth and Righteouſneſs (*T. Jenner*) to ſhew his inplacable enmity againſt us, in his Application of the ſaid Text, ſaith, *It is fulfilled in none more fully then in that Erronious Generation called* Quakers; *who like falſe Teachers, have ſubtilly brought into the Church many Damnable Errors*, &c.

With theſe big words, and bitter Accuſations, its probable this reviler thinks to deter people, either from among us, or from coming to us; but he'll be diſapointed of his Deſign, and be greatly croſſed therein; for his Malicious Railing, and Loud Clamors (how loud ſoever he make a Noiſe therewith among the Ignorant) they will all be to his own ſhame and diſadvantage: And when theſe his Proof-leſs Accuſations and Clamorous Slanders (together with his falſe and damnable Doctrines) are laid open, I doubt not but it will occaſion many to enquire after us, and the Truth Profeſt by us, in the Power and Life of it. His pretended Proofs and Reaſons againſt us, are more weak and ſhallow, then his bitter Accuſations and Clamours are loud, as will appear in the ſequel. Surely if theſe men, *Tim. Tayler* and *Tho. Jenner*, had not been ſo blind, as not to believe, or think, that others could ſee their Blindneſs, and the folly of this their Book, they would have been aſhamed to bring forth ſuch a bundle of corrupt, malicious, and confuted ſtuff, to the view of the World: Who but ſuch as are in groſs Blindneſs, Pride, and Preſumption, would have done it, or the like?

Now I ſhall come to the body of his matter, and pretended Proofs againſt us and our Principles, that it may appear, and be obvi-

obvious to the World, Whether *We* (the People called *Quakers*) are guilty of damnable Hereſies and Practiſes? or whether he (to wit, *T. Jenner*) be not guilty of damnable Lyes and Slanders againſt us, many whereof he hath raked out of the old malitious Books of the perſecuting Presbyterian Prieſts of the North of *England*; which were maliciouſly forged againſt us, after that the Lord raiſed us to be a people, and manifeſted his living immediate *Power* in our hearts; whereby we were ſeparated from thoſe Prieſts who through covetouſneſs, with feigned words had made merchandize of us, and others, while we followed them.

But bleſſed be the Lord, who delivered us to wait upon himſelf, in his Light, for his *immediate* Directions, who thereby is become our Paſtor and Leader.

We could eaſily have given T. Jenner *a ſhorter cut-off, in anſwering him, and have ſlighted moſt of his Dunghil ſtuff, and Bedlam-like work, loud Clamors, and Scolding againſt us, if the ſuffering had been only to our ſelves: But for the living Truth's ſake, which he and his Brother* T. T. *have horribly reproacht and blaſphem'd; and alſo, for the ſake of the Simple and Weak (who either are, or may be) betrayed, by their feigned Deceits and Hypocriſie; we have much more enlarged, then otherwiſe, I ſay, we ſhould have done; wiſhing the Eternal Good of all that ſincerely deſire to know the Truth, as it is in Jeſus.*

Kingſton, upon *Thames*, the 21ſt day of the 2d Moneth, called *April*, 1671. } *From a Lover of Righteouſneſs and Peace.*

G. W.

The Apology, &c.

CHAP. I.

Now concerning the Denomination [*Quakers*] caſt upon us.

Tho. Penner ſaith, *They are commonly called* Quakers, *from the Geſture, wherewith they are acted, at, or about the reception of their Revelations; or when elſe in reference to credit their Doctrines.*

Anſwer, That Denomination was firſt put upon us by Perſecutors and Scoffers, * ſuch as never knew the Power of God, nor its Operation, which can cauſe all Fleſh to *Tremble*, and proud ſpirits to *Bow* before it; and we are not aſhamed to confeſs to this Power, and its Operation, before the Deſpiſers of it, and Wonderers at it, that many hereby (both upon the ſight of ſin, and ſenſe of Judgment; and alſo, when they have received opening Viſions, and Revelations from God) have trembled, as many of the Servants of God did, as recorded very amply in the Scriptures of Truth: And this is no feigned Thing, or Poſture, to gain credit to our Doctrines, as ſcornfully and falſly is implyed; for the plain evidence of the Spirit of Truth, attending our Doctrines, and anſwering

* *One of the firſt that ſcornfully gave us the Name* [Quakers] *was one* Bennet *in* Darby-ſhire, *with ſome other ſuch Perſecutors: Howbeit, for diſtinction ſake we do write and uſe the Name*, Quaker; *not being aſhamed of the Word of God, at which we have Trembled* Iſa. 66. 2.

ing its own in all Conſciences, doth gain the credit or belief thereof.

T. J. *Of the truth hereof witneſs the Confeſſion of* Mary Gadbury *co-partner with* W. Franklin—*they did perſwade many People to become their Followers to believe that the ſaid* Franklin *was the Chriſt &c. and ſhe the ſaid* M. Gadbury, *to be the Spouſe of Chriſt, the Queen of Heaven, &c.*

Anſw. Surely this mans paſſion and envy has tranſpoted him beſides all Truth or Reaſon to bring forth moſt manifeſt Impertinencies and Lyes againſt us, ſeeing its openly evident that there were never any ſuch Sect-Maſters, either believed, owned, or followed amongſt us, as he repreſents this *Gadsbury* and *Franckling*; and he has not brought ſo much as a colour of Proof, that many people (being *Quakers*) did either follow or believe them; ſurely they would have been obvious, and known, if there had been ſuch amongſt us: But upon ſerious enquiry, I underſtand there was one *Gadsbury* and *Franckling*, that became Ranters long ago, and that ſhe was called in queſtion before Authority, &c. but never that they were taken for any of us (called *Quakers*) before, much leſs as ſuch leading perſons among us,

* as this man moſt falſly renders them, thereby to render us odious in the very beginning of his matter againſt us: How can we expect the reſt of his Book to be true, when he begins with Lyes, whereby he hath fronted and patroniz'd his ſtuff againſt us. And what if the ſaid *Gadsbury* did Tremble, as related, its poſſible ſhe might, and after turn from the Power of God, and ſet up her ſelf: So the Devils are ſometimes made to tremble, through the dread of Gods Majeſty and Power, which at other times they Blaſpheme, as this *T. Jenner* hath done; in counting that Power *Diabolical*, whereby many of God's People, called *Quakers*, have not only been made to *Tremble*, but have been ſeperated from Iniquity and High-mindedneſs, to ſerve and wait upon the Lord in Humility of mind; and therefore far it is from us to ſet up any meer Man or Woman as Chriſt, &c, but the anointed Seed of God, the only Begotten of the Father, who is the Power and Wiſdom of God, revealed and manifeſt in us, to de-

* *And that the contrary is known in* Hampſhire, *namely, That they were no* Quakers.

destroy sin and enmity, and to become our *Life* and *Righteousness*, as he is; Praises to his Name forever.

And what if many have been Eye-Witnesses concerning the *Quakers, That a Shaking and Trembling hath seized upon all parts of their Body, &c.* (as *T. Jenner* saith) What proves this against us? So many are Witnesses, That the Scriptures testifie, that many of the Servants and Saints of God of old, both Quaked and Trembled, as *Moses, David, Daniel, Ezra, Ezekiel, Habbakuk*, and others: (Who is it dare say, this was Diabolical? See *Heb.* 12. 21. *Habb.* 3. 16. *Acts* 7. 32. *Dan.* 10. 11. *Psal.* 119, 120. and 18. 7. and 77. 18. *Ezek.* 12. 18. And the Apostle *Paul* said, work out your Salvation with Fear and Trembling; for its God that works in you, &c. *Phil.* 2. 12.

Ezra 9. 3, 4. *and* 10. 3.

T. Jenner adds, *The* Quakers *in their Gestures are not upon the like ground, &c.*

Reply, How came this man to be such a Judge, who never knew the immediate Power nor Call of God, and so never attained to an infallible Judgement? And we have but his bare Assertion (with many Lyes added) for Proof, that the *Quakers* Trembling is not upon the like ground with the former Saints, who wrought out their Salvation with Fear and Trembling. But we have the Evidence of God's Eternal Spirit, in its operation, Teaching, and blessed Effects of Righteousness, to disprove such false Accusers, as *T. J.* and to manifest that we are upon the same Foundation of the holy Prophets and Apostles, Jesus Christ being the chief Corner-Stone.

T. Jen. *The Quaking of these men do not proceed from any such Vision of God, nor for Sin, nor for God's Wrath for Sin; for they hold themselves Perfect, &c. Diabolical Delusions, &c.*

Answ. Here again he hath falsly and prejuditially judged, and absurdly reasoned; for we have both had Visions of God, Sights of his Glory, and a Sense of Sin, Wrath, and Terror, which whilst we were under, we never deemed nor held our selves perfect, as most falsly is inferred against us: Though we believe and affirm Perfection to be attainable in this Life, against the Devil and all his Agents, who plead for Sin and Imperfection; who

who therein (with other ſinful Doctrines) are under Diabolical Deluſions, as will further appear.

And whereas *T. Jenner* doth inſtance the Example of *Gilpin*, to prove us guilty of Diabolical Deluſions, *&c.* Now as for this *Gilpin*, he may be a more fit Inſtance againſt the *Presbyterian* Prieſts, and their Followers, who publiſht a Book in his name, againſt the *Quakers*, which was ſubſcribed by the Prieſt of *Kendal*, after that *Gilpin* had been among the *Quakers*, which was but a little ſpace at firſt that he came among them; and preſently turned into vain Imaginations, Dreams, and Fancies againſt the Power of God; and ſo when (*Judas* like) he turned to the Prieſts, they, and ſome of their chief Followers, eſteemed him a *Convert, and Fire-Brand ſnatcht out of the Fire, and one delivered out of Satans Chains, &c.* as they publiſht in Print concerning him; but he quickly diſcovered what a Convert he was, and what a Work of Converſion the Prieſts had wrought upon him, when he ſhewed himſelf to be ſuch a notorious Drunkard, that there was a warrant granted out for him, and he fled upon it, as is fully related, and proved by divers credible Witneſſes, in a Book intituled, *An Anſwer to* John Gilpin's *Book, publiſhed in his Name, and ſubſcribed by the Prieſt of* Kendal; which Anſwer was Printed in the Year 1655. So that this Prieſt *Jenner*'s Inſtance of *Gilpin* (their own profeſſed Convert) againſt us, is moſt unjuſt and falſe, ſeeing he was never of us, (for he went out from us into vain Imaginations and Drunkenneſs) neither was he ever owned by our Friends in any of thoſe his Dreams, vain Conceits, and Fancies of *Butter-Flies, Swallows, &c. Lying Wonders, &c.* So that theſe envious Prieſts might be aſhamed (if they were not ſo wicked as not to know ſhame) to inſtance the Example of Ranters and Drunkards (who are of their own Off-ſpring) to prove *us* in *Diabolical Deluſions*, ſuch as *Gadsbury* and *Gilpin*, *Tho. Jenners* two Witneſſes (a Ranter and a Drunkard) who are the principal Proofs of his Book againſt us, the fitteſt Inſtance for his *Lyes, Slanders*, and *Calumnies*, which God will rebuke him for, and manifeſt ſome Judgment upon him (I doubt not) whereof he might have taken *his accute Pain, by reaſon of the Gout, as a Warning*; ſeeing it ſo came upon him, as to ſtop him ſo far from finiſhing his Book againſt us, as that he was forced

to

to make use of his Brother *Timothy Taylor to take care of the Impression, and to prefix an Epistle to the Reader*, as *T. Taylor* confesseth in his Epistle: But this *Jenner*, instead of regarding the hand of God upon him, (to humble him thereby) hath (in his hardness, pride and presumption) made use of a Brother in Iniquity to bring forth his work of Darkness, and bundle of Lyes and Confusion to both their shame, and disgrace of such as own them.

And how proves *Jenner*, that the *Quakers* are *the Off-spring of Satans inspired Enthusiasts*, according as he words it? and what signifies the word *Enthusiast?* is it properly one inspired by Satan? is this his learned Definition? for is not ἐνθεος deriv'd *ab* ἐν *et* θεος *in quo Deus est*, or divine inspired, and *Enthysiasmus*, the *Inspiration*. However, we deny that the *Quakers* are the Off-spring of those that were inspired by the Devil, or of any that were antickly acted by him as he most falsly and scornfully accuseth us.

And as for his accusing Quaking and Trembling, as being *Antick Motions, agitated by the Devil* (in general tearms, without making Exception.

As thus he states his Accusation, he hath shewed himself an antick Scorner, and Blasphemer against God, his Tabernacle, and them that dwell in *Heaven*, who have witnessed *Quaking* & *Trembling* by his divine *Power* and *Inspiration*, and not by the Devil, nor for fear of him, as many who are possessed by him may, * who never see Iniquity removed, as the Saints do, who Tremble at the Living Word and Power of God, and stand in his Fear.

* *And though the Devil can in some case, immitate the Power of* God (*as on the case of* Trembling) *It does not therefore follow, That Gods Servants are Diabollically acted in their* Trembling; *that's but a bad Consequence, that so accuseth them.*

And whereas T. J. in opposition to Quaking and Trembling, hath in his Margent these words, viz. Daniel *was Sick and Faint.*

See how deceitfully herein he hath played the *Sophister*, as if he would make people believe, That *Daniel's* Trembling was only from

from his being Sick and Faint; whereas the Scripture is plain, That when *Daniel* had ſeen the Viſion, and heard the words of the Angel of God, he ſaid expreſly, And when he had ſpoken this word unto me, I ſtood TREMBLING, *Dan.* 10. 11. And it is to be obſerved, That after *Daniel* was delivered out of the *Lions Den*, that King *Darius* wrote unto all People, Nations, and Languages, &c. theſe words, viz. I make a Decree; That in every Dominion of my Kingdom, Men *Tremble* and *Fear* before the God of *Daniel*; for he is the Living *God*, and *Stedfaſt* forever; and his *Kingdom* that which ſhall not be deſtroyed, *Dan.* 6. 26. So this *Heathen* King may riſe up in Judgment againſt you Profeſſors of the Scriptures, who vilifie and reproach the People of God, called *Quakers* [and their Trembling as Diabolical;] For, inſtead of thus reproaching *Daniel* (who *Trembled*) he would have had his whole Kingdom *Quakers*, in that he decreed, That men ſhould Tremble and Fear before the God of *Daniel*: So that he did think *Quakers* would be obnoxious to his Government.

And now how manifeſtly hath this *Jenner* ſhewed himſelf to be Diabolically Agitated, in his Out-rage and Falſhood againſt us, in comparing the *Quakers*, in their Practices, with the *Pawa's*, or *Indian-Wizards*, in *America*?

To which I anſwer, The Lord rebuke this Lying Unclean ſpirit, that hath ſo deeply poſſeſſed the falſe Heart of our Malicious Oppoſer. *T. Jenner*, who adds. *That this verifieth the old Proverb, That the Devil is Gods Ape.* Do theſe words become a Miniſter? And yet how doth he ſhew his ſelf-Contradiction, when he ſaith, *You have heard how little they reſemble the Saints* (and yet the Saints Trembled. And now to prove, *That they reſemble thoſe poſſeſſed of the Devil, not in their Trembling only, &c.* (whereas from his ſimile, he ſhould rather have ſaid, Thoſe poſſeſſed of the Devil might reſemble Saints, if the Devil be ſo Apiſh in immitation; however, 'tis a moſt abſurd and ſinful Conſequence, to condemn the Saints Poſtures, becauſe thereof) he proceeds thus, *viz.*

T: J. *Some Examples you have of thoſe poſſeſſed in* Mark 9. 18, 20. *and* Luke 9. 39, 42. *where the Party poſſeſſed was torn, bruiſed, &c. fell on the Ground, wallowed, and was caſt into the Fire, and*

into

into the Waters; even so the Devil agitates the Quakers *unto this day, possessing their Bodies, &c.*

Answ. This Accusation is so notoriously false, and slanderous, that we shall not need to vindicate our selves, further then by appealing to our Neighbours that know us, in *England* and *Ireland*; and let them testifie if they either have seen, or do see, the *Devil so agitate the* Quakers, *as to Tear, Bruise, and cast them into the Fire, and into the Waters.* Let all People, that know us, judge whether the Devil doth not strongly possess, and agitate this *Jenner*, to bring forth his Lyes and Reproaches; but both him, and the Devil, we utterly deny, with their most shameful Lyes and Abuses.

And it plainly appears, that the Devil hath not so much Envy against *Jenner*, as he had against that Child, whom he Tore, and cast into the Fire, and into the Waters to destroy him, *Mark* 9. for *Jenner* is in such unity and league with the Devil in doing his drudgery, and broaching up his Lyes, that he meets with no such hard usage from the Devil; he hath been so diligent a Servant to him, that the Devil favours him. But both Master and Servant shall have their Wages from the just Hand of God.

And also, It further appears, that he that was possessed with a foul spirit was more innocent then *Jenner*, and not so united to it, as he is to the Devil; for that when he was brought to Christ, to be cast out, the spirit tore him, and he fell on the Ground, *Mark* 9. 20. and when Christ charged the foul spirit to come out of him, the spirit cryed, and rent him sore, and came out of him, *verse* 26. But so the foul spirit is not yet come out of this our *Adversary*, who thus abuseth, and most grosly belyeth us; who have known the Appearance of Christ, that casteth out the Devil, and destroyeth Sin, which is his Work.

This *T. J.* his chief Proof against us, is, *That* Gilpin *acknowledgeth, That all his Members were acted by the Devil.*

Reply, And what of that? If he had confessed that the Devil was never cast out of him, and that he led him into Drunkenness, when he was the Priest's Convert; does it therefore follow, that the *Quakers* are Drunkards? How absurdly and mali-

maliciously doth this *Jenner* argue against us?

T. J. *They are forcibly moved—to go stark naked into the Market-Places, when full of People, &c.*

Answ. That's no Proof that they are possessed with the Devil any more then the former; but in that practice some have been made true Signs to you *Presbyterian Priests*, and *Professors*, though they have hazarded their lives thereby, among you, and your Disciples) that God would discover your Nakedness, Hypocrisie, and shame; as he hath in a large measure done. And what would this Scorner have said concerning *Saul*, his stripping off his Cloaths, and lying down naked a Day and a Night? Wherefore they said, Is *Saul* also among the Prophets? And this was when the Spirit of God was upon *Saul*, whereby he Prophesied, 1 *Sam.* 19. 22,23,24. Or to *Isaiah*, his going Naked for a Sign, *Isa.* 20. It's probable, had this our Opposer been in those dayes, he would have scoft at them, and said, The Prophets were possessed with the Devil, and so have joyned with their Persecutors, who thus hath shewed his implacable Envy against Gods People, and dear Children; against whom one of his Proofs for his false Accusations runs in these words, viz. *As I have been Informed;* page 19. But Informers against the Innocent have alwayes been Lyars, and so is he that believes, and thus hath published their Lyes and Abuses.

And whereas he supposes, *That we are sensible, That our Practice is manifestly Diabolical, &c.*

Answ. He supposeth a Falshood against us, and also manifestly contradicteth himself, where he calls us *Poor deluded Souls*: which if we be such, then not Maintainers of a Diabolical Practice against our *Sense* and *Knowledge* (as he implies) for such therein are not poor deluded Souls; but Wicked, or wilfully Rebellious: But where the Lord Justifieth, who shall Condemn?

And as for our *Original*, which he pretends to discover; therein he hath dealt most falsly and wickedly, as in other things; for neither the *Devil*, nor the *Serpent*, nor any of the *old Hereticks* are our *Original* (neither *Gnosticks*, nor *Libertines*, nor any such) but Jesus Christ, the true Light, and Way to Life Eternal.

* *Note*, How *Jen.* contradicts himself, where he believes, *that we are Instrumental to the introducing of* Popery, page 164. whereas the *Papists* affirm *a Trinity of distinct Persons, as he doth*, which terms we deny, as Unscriptural.

And whereas *Thomas Jenner* saith, *That the Doctrine of the present* Quakers, *is no other, for the substance of it, than the old exploded Heresies* * *of the old Hereticks (as a learned man saith) Quakerism is but the opening of the Vast and Horrid Sink of the dead Sea of old Heresies, &c.* page 20.

Answ. I utterly deny these Accusations, as Malicious, False, and Slanderous; and that pretended learned man, as an ignorant Backbiter, and Slanderer of the Innocent: Why did not *Jenner* publish his Name? Doth he think any Ingenious Reader will be so imposed upon and abused, as to believe such things, and receive them on trust from the meer say so of a nameless Author; or from himself enviously asserting the same, without Proof? And what exploded old Heresies were these he mentions, and that the *Gnosticks* held?

Tho. Jen. *The* Gnosticks *denyed Jesus to be Christ:* Cerinthus *denyed the Divinity, &c.* Marcion *affirmeth the Passion of Christ to be Imaginary, not Real, &c.*

Reply, But these are none of the *Quakers* Principles, nor ever were they owned by us; for we both confess Jesus to be the Christ, and his Divinity, &c. as may be seen at large in our Books; and particularly those two Books of mine, the one entituled, *The Divinity of Christ, Confessed and Vindicated by his Followers, called Quakers*; the other entituled, *Christ Assended, &c.* which Books contain an Answer, for substance, to much of T. J. his Book, who hath dealt most wickedly by us, as is here evident, in accusing our Doctrine *of being the same for substance with those old Heresies mentioned*; though in some things both Deceivers & Hereticks have held Truth, but in Unrighteousness (as this *Jenner* and his Brethren do, but in very few things) it does not therefore follow, that we must deny what's Truth; or affirm there's no God nor Christ, because evil men confess there is both?

And what if those he calls *Enthusiasts* expected *divine Raptures*,

(or

(or *Inſpirations* and *Immediate Teachings*) from God? Is there no ſuch thing therefore to be expected? And what if ſome of the old *Puritans* held *Perfection* without *Sin*? We have reaſon to believe, that ſome of them called *Enthuſiaſts*, and old *Puritans*, were more honeſt and juſt men, and knew more of Truth, than this Oppoſer, who hath vilified them (and us) as ariſing from the *Old Hereticks*.

For he confeſſeth, *The* Enthuſiaſts *were ſo called, becauſe they were as men Raviſhed in Spirit, after long Continuance in Prayer, &c.*

And then by what Spirit doth this envious Man judge ſuch? And what has he to do to Vilifie them, as he doth (who were more devout then himſelf) ſeeing he is neither Immediately Called, Divinely Inſpired, nor of an Infallible Judgment? For that his Brethren have long ſince denyed the attainment of, in theſe dayes.

And as for the *Enthuſiaſts* acknowledging *Three in the Deity*, (or that bear Record in Heaven) but denying them to be *Three diſtinct Perſons*, *&c.* p. 22.

This man ſhould not have ſo vehemently accuſed them in this particular, unleſs he had confuted them herein by plain Scripture, and have plainly proved thoſe his terms [*Trinity, and three diſtinct Perſons*] Where finds he theſe terms in the *Scripture*, which ſo much he cryes up, as his *only Rule*? How can we look upon *Jenner* herein, but a meer Hypocrite, if he impoſeth Unſcriptural Terms and Doctrines upon the Readers? As will further appear he doth, when the Point is diſcuſt hereafter.

And as to *Jenner*, his ſumming up his matter with this, *That the* Quakers *Doctrine is no new Light, But the Off-ſpring of divers old Hereticks, long ſince juſtly condemned, &c.*

Anſ. The *Quakers Light* and *Doctrine* is given and taught them by him, who is the Fountain of Light and Life; their Light was before *Hereſie* was, and will out-live all falſe Accuſars and lying Tongues. And now ſee how manifeſtly theſe two Brethren, *T. Tayler*, and this *T. Jenner*, contradict one another, in particular againſt us; T. T. in his Epiſtle ſaith, *The Lord anoint their Eyes with Eye-Salve, that they may ſee their Hereſie is but of Yeſterday; they began in* Lancaſhire, *in the Year* 1652. But *Jenner* ſaith,

saith, the Doctrine of our present Quakers, *is no other then the old exploded Heresies, of the old Heretick*s (viz. The *Gnosticks, Libertines, &c.*)

See, here's T. T. against T. J. and yet both false Accusars in what they say; like the false Witnesses against Christ, whose Witness agreed not together, *Mark* 14. 56.

And as for the *Gnosticks*, who are Recorded for Hereticks, they were by some called *Barbarites*, by reason of their Beastly life: *Epiphanius* saith, The *Valentines* called themselves *Gnostici, and that all Women among them were Common, &c.* Now how most unjustly T. J. hath compared us with such, and sought to make People believe, that we did spring from them, let all that know us and our Righteous Principle judge, seeing that all such ungodly Practices, Debauchery, and Ranterism, we utterly deny and abhor: Such Wickedness more suiteth the spirits of many of his own *Fraternity* (the Priests, both *Presbyters* and *Episcopals*) whose known Drunkenness, Whoredome, &c. would fill Vollums particularly to describe; though many of them are published in the first and second *Centuries* against *Scandalous Ministers*, set forth and published by Authority; and the *Cobler of Glocester*, of late years, hath publisht many of the Priests Enormities, and Scandalous Practices, to their shame. But these things, such as plead for sin term of life, can easily dispence with; and say, *They must have their Failings here, as* David, *and others had*; And so wipe their Mouths, with a Pretence of being *Imputatively Righteous* notwithstanding their *Hell-deserving Sins* and *Pollutions*: But such deceitful hypocritical Covers will not hide them from the just Judgments of God, who will judge the Secrets of men by Christ Jesus, according to the Gospel.

Ecc. Cron. 567.

Now as to the Doctrinal Part, *and his wicked accusing us of* Damnable Errors *and False Principles, his own falshood and damnably abusing both Truth and Us therein, will appear hereafter.*

CHAP.

CHAP. II.

Concerning the *Deity*, he Accuſeth us as followeth.

THo. Jenner, *The firſt Damnable Error, which they hold, is, That the Beeing of God, is not diſtinct from them that are begotten of him.*

Anſw. That which we hold and witneſs, is, That God is not divided, or *ſeperate* from his Children, becauſe he dwells and walks in them, as he hae promiſed: And if any of us have uſed the word *diſtinct*, in this caſe, (which I queſtion) it hath been in this ſence; for the common acceptation of the words [*diſtinct from*] imply *divided* or *ſeperate*, (and ſo is not God from them that are born of him) as well as diſtinct things imply not one and the ſame, but varieties: 'Twas never our Principle to confound (or not diſtinguiſh) the Creature and the Creator; or a Finite beeing, and an Infinite; as moſt falſly this man has inſinuated againſt us, thereupon falſly accuſing us all to have *loſt both Religion and Reaſon*; but that's but his own evil conſequence, from an evil Conception of his own againſt us, as one that fights with a man of Straw, or contends with himſelf in his vain Imaginations; ſeeing that we ever diſtinguiſhed between the Creature and Creator, and between Finite and Infinite, Mortal and Immortal, Humane and Divine.

And as for his words, *Subſtantial, Eſſential, or Perſonal Union betwixt the Holy Ghoſt and the Saints, &c.*

Theſe are not our words (wherein we affirm the Union that is between the Holy Spirit and the Saints) but they are his own Forgery; though ſtill we confeſs a Living and Inviſible Union between them, and that the Bodies of Saints are the Temples of the Holy Ghoſt, 1 *Cor.* 3. 16, 17. or Spirit of Chriſt, who dwells in them, chap. 19. (as *Tho. Jenner* is forced to confeſs) and therefore is not divided, nor ſeperate, nor in that *ſenſe* diſtinct

ſtinct from them. And the Elect are Partakers of the Divine Nature, and the ſame Glory, which God gave unto Chriſt, *John* 17. 22. However this be disbelieved or oppoſed by this ignorant man, and ſuch as he, whoſe Blindneſs herein appears, in his twenty fifth and twenty ſixth pages; as alſo his Section againſt Perfection.

T. J. *The ſecond Damnable Error, which they hold, is, That they are equal with God; as Good, Holy, and Juſt, as God Himſelf,* Page 27.

Anſw. This is altogether a falſe Forgery againſt us; for we never did ſo affirm of our ſelves, as being *Equal with God, &c.* but that we are the People of God, and Witneſſes of Jeſus Chriſt, who being in the Form of God, thought it no Robbery to be equal with him; ſo the equallity is in Chriſt, who is our Righteouſneſs, and who ſaid, Be ye perfect as your Heavenly Father is perfect; and his Commands are not in vain, but to be fulfilled by his effectual Appearance and Power in true Believers.

T. J. (his pretended Proof) *That* James Nayler *owned himſelf to be very Chriſt, &c.*

Anſw. That is a very Falſhood, as the Relation of his Tryal (even by his Adverſaries) maketh appear; but that he owned, and confeſſed Chriſt to be in him is true: Howbeit that *J. N.* was for a time under a Cloud, and that his Foot ſlipped, hath been confeſſed; as alſo his Repentance hath been manifeſt, for his ſo much falling under Temptation, as he did, in not reproving and ſtopping the antick deportment of thoſe ſilly Women, whom the Enemy made uſe of, in *Briſtol*, to reproach the Truth and us; though we did, and ſtill do, utterly deny that ſpirit and thoſe Practices of theirs, which wrought againſt the bleſſed Truth: So that ſurely *Jenner* hath not herein dealt by us, as he would be dealt by, in upbraiding us with thoſe things which our Principle ever oppoſed; as alſo in wronging J. N. as he hath done by aggrevation. And we know no ſuch Follower of *G. F. That profeſſed himſelf to be God, &c.* as *Jenner* ſaith *James Milner* did: Surely this is an unlikely Story; for if he profeſſed himſelf to be God, he ſet himſelf ſo far above *G. F.* that he need not follow

low him. However, such kind of Profession we utterly deny; or that *G. F.* did so far profess himself to be as is most maliciously placed in the Margent of his 28th Page.

And this *Jenner*, to conclude his false Accusation against us, he railes in these words, viz. *These Impudent Creatures, Devils Incarnate, men more equal to the Devil then God.*

But this his bitter Railing, and consequence of his false Accusation, I return back upon him, as absurd; as also, reject the Testimony of *Elizabeth Atkinson*, whom he mentions as his Witness against us; she having been answered already, and proved a false Accuser of the People of God.

T. Jen. *The third Damnable Error is, That they hold the Soul of Man is part of the Divine Essense:* And for this he cites *F. Howgill* and *E. Burrough*'s Answer to *Reeve.*

Answ. Herein he hath wronged us, and particularly abused those two he mentions; for I have viewed over their Answer to *Reeve*, and have not found any such words in it all; but their Vindication of the Union that is between God and his People, in Opposition to *Reeve*, his Distinction, implying a separation. But why did this *Jenner* raise Absurdities upon his false Accusation against us, and not define to us what the *Soul of Man is*, for we do no more hold, that the Soul is part of the *Divine Essence*, then we do concerning the Spirit of it, or spirit of man, *which God formed within him*, Zach. 12. 1.

God breathed into man the Breath of Life, and he became a living Soul: So sometimes in Scripture the Soul is taken for Man, which he hath made: and sometimes the Body and Soul are distinguished, see *Exod.* 1. 5. *Isa.* 57. 16. *Mic.* 6. 7. And also, further to cut off this false Accusation, We do distinguish between that *Divine Power* which *saves*, and that which is *saved*, which is the *Soul.* And seeing that this *Jenner*, in page 80. confesseth, *Mans Immortal Soul was infused into him in the day of his Creation, together with that Light*, which he also confesseth, *was a very glorious Light, even the Rule of life to Eternal Life, &c.*

Now if the Soul of man was thus *infused* into him with this Light, how will *Jenner* herein come off, and save himself from a Contradiction; for then, if the Soul was immediately *infused*

from God, what differs it from the Nature of his Divine Beeing? (though it is not our Assertion, as before is explained) but let our Adversary clear himself herein, from the consequences of his own Assertion.

CHAP. III.

His Accusation of *Damnable Errors*, touching the *Trinity*, Answered.

AS we have often publickly confessed, so we do still, That there are Three that bear Record in Heaven, the *Father*, the *Word*, and *Holy Spirit*; and that these *Three* are one, 1 *John* 5.7. And that the *Father*, *Son*, and *Holy Ghost* are One Eternal God, not divided, nor seperate.

But the thing for which *Jenner* accuseth us of *damnable Errors*, is, That we deny that these *Three* are *distinct Persons*; or that we cannot own these terms [*Trinity of Distinct or seperate Persons*] as meet to express the Deity, or preach God by; they being no Scripture Expressions: Neither did the true Apostles and Ministers of Christ, lay down, or impose any such Article of Faith, as that *You must believe the Father, the Word, and Holy Ghost, to be three Distinct Persons or Subsistences; or else you must be Damned:* as is implyed in this mans Charge against us, though we find no vallid matter, nor Argumentation, for our conviction in all his Stuff about this Point, any more then in the rest of his Ramblements: But on the contrary, we (and many more) may be the more confirmed, that this our *Antagonist*, and such as he, are in a great deal of Hypocrisie and Ignorance, in pretending the Holy Scripture to be their *Only Rule of Life* (yea, *the great Rule of Speaking*, as some have said) And yet (in Contradiction) endeavour to maintain such Principles and

and invented Terms (which they put upon God) as they have not in all the Bible or holy Scriptures.

As also *Jenner* hath taken out of our Adversaries false Relation (of a Dispute between some of us and the Priests at *Cambridge*) some Passages concerning the *Trinity*; in which account we were greatly abused, and our words wronged, by those Priests and Schollers, who durst not subscribe to their own work therein (which argued their own guilt) But the truth of things concerning this Dispute at *Cambridge*, which was in the year 1659. (wherein I was chiefly concerned on our part) is plainly related, and an impartial Narrative thereof given in my Book, entituled, *Truth defending the* Quakers, *and their Principles*; as also something relating thereto in my Reply * to that Lying Pamphlet, stiled, *A Gagg for the* Quakers. But these Books, written in our defence, T. J. is not pleased to take notice of at all in his Book; but only from our Enemies Account, is pleased to pass the Sentence of *Damnation* (or *Damnable Errors*) upon us: See what an Impartial Judge this is! Lord deliver us from all such Judges as he; who (like a Hypocrite) would make the Readers believe that the most part of what he hath related as our Principles, is taken from our own *Mouths* and *Pens*; but (by his own malicious Book) this is manifest Falshood.

* Entit. *The Key of Knowledge not found in the University Library, &c.*

However, since this Priest *Jenner* hath espoused to himself the Quarrel of *Thomas Smith* (who was the *Library-Keeper* of *Cambridge*) against us, and so embraced their false Relation of the Dispute. It is meet the Reader should see some of their Arguments (at the Dispute) for a *Trinity* of *distinct* (or seperate) *Persons* in the Godhead.

Argument, *T. S.* argued thus, *If the Father, Son, and Holy Ghost, be Three he's, then there are three Persons; but these are three he's*, ergo.

Reply, Now mark the Ignorance of this *Smith* and *Jenner* here; they would make us believe, that *three he's* will serve for *three Persons*: But I ask *Jenner*, if all *He's* or *Males* be Persons,

and all *She's* or *Females* no Persons? (for their Argument is general) What strange Logick is here?

Arg. T. S. *Are you three Persons that Dispute, &c.* (And he further adds) *By the same Argument, by which three of you prove your selves to be three Persons, we'll prove there's three distinct Persons in the Godhead; I'll prove them persons, like you only in Personallity, &c.*

Rep. To which it was answered, We are Three Men, appearing visible to the Carnal Eye, in three several places, with Flesh and Bones each of us; and *One* may be in a place separate or remote from *Another*, &c. But so is not the *Deity*, or the *Father*, *Word*, and *Spirit*: Neither are they like *three men in Personallity*. (See the gross Darkness and Ignorance, of God and his things, that is in these men) And I add, that a *Man* is a *Person*; *Joseph* was a *Goodly Person*, *Gen.* 39. 6. this is the *Scripture sense* of *Person*, as might be shewed by many Instances.

Arg. T. S. *Christ was a man, and the holy Ghost was in the form of a Dove, &c.*

Rep. What proves this of God being *three* in *Personality*, like three men? Especially while they are confest by Priests, to be *three distinct and co-eternal Persons*, or *distinct Persons from Eternity*? And Surely we do not read in *Scripture* of the Person of a Dove; nor yet that the Form of a Dove (in which the Holy Ghost appeared) was a Person; neither was the form or bodily shape of a *Dove* from Eternity, or essential to the Divine Being of the Holy Ghost; for that is beyond all visible, or bodily shapes; though God could appear variously, either for the begetting or confirming Faith in his Creatures, concerning his Divine Power; as the Holy Ghost descending in a bodily Shape like a Dove, *Luke* 3. 22. (tis not said in a *Personal* Shape) was a Testimony to *John Baptist*, for his confirmation concerning Christ.

And now let us a little view *Jenners* Lodgick in his Confutation, for his distinction of Personallities, &c. As first from *Heb.* 1. 3.

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He tells us, *That the first manner of existence* * *in the divine Essence is here called* Hypostasis, *which imports a distinct Subsistence——which the Latines call* Persona, *&c.*

* *Was there a first before a second, how then Co-Eternal Persons.*

Answ. Some *English* Copies have it [*Substance*] not Person; for ὑπόστασις is *Substance*, as in *Heb.* 11. 1. Faith is the Substance of things hoped for; it is not the *Person* of things hoped for; and that *Hebrews* 1. 3. καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ (i. e.) et character substantiæ ejus, *and the Character of his Substance*; it is not τῦ προσώπυ αὐτοῦ *of his Person*: As where its said, Thou regardest not the *Person* of men, *Matt.* 22. 16. *Mar.* 12. 14. *Luk.* 20. 21. it is πρόσωπον ἀνθρώπων (i. e.) Faciem Hominum, *the Face of Men*: Now the Face, Out-side, or Shape, is not the *Substance* or *Being* of a man. And now if *Ienner*, or his Brethren, think the Father, the Word, and the Spirit, are three Distinct Substances; they might as well think them Three Gods: And have not his Brethren acknowledged a Person to be an Individual Substance of a Rational Nature, from *Tho. Aquinas* the *Popish Fryar*? As *Tho. Danson* in his *Synopsis*. And their Dr. *John Owen* makes no difference between Substance and Subsistence, in his Declaration, where he saith, *The Holy Ghost is a Substance, distinct, &c.* page 101. *A Personal Subsistence*, page 114. But other whiles they say, They are not three Substances. Mark here what Irreconcilable Contradictions they are run into, through their Unscriptural, Popish, and Heathenish Terms in this matter.

Arg. T. Jen. *If the Father be a distinct Subsistence, the Son is a distinct Subsistence——from the Father, &c.*

Rep. What Proof or Matter of Argumentation is in this Logick? And what Proof has he in Scripture for these words, That the Father is a distinct Subsistence (or Bottom) from the *Son*; or that they are three distinct Bottoms? (Christ said, *I and my Father are One; thou Father art in Me, & I in Thee*, John 17.) I charge *Ienner* to prove these his Terms, by plain Scripture; or else, for ever stop his mouth from Hypocritically professing the Scripture to be his only Rule. And further, I ask, If those three

three in the Divine Being, be three infinite distinct Subsistences, Existences, and so three infinite distinct persons; may they not as well say, they are three distinct Infinites, three Eternals, and so three Gods? And where then is the Blasphemer, and Damnable Doctrine? Let the Ingenious Reader judge, if *Ienners* Doctrine does not amount to this sad Conclusion.

Arg. T. Jen. *If in the Deity there be first One, then Another, and Another, then there are three Persons, one distinct from another; but in the* Deity *there is One, and Another, and Another*; Ergo.

Answ. His Assertion in the first part is inconsequent, and denyed; and his Proofs are impertinent; and all, both Argument and Proof, no better than a begging the Question; for Christ doth not call that *One* that bore witness of him, *John* 5.32. a Person distinct from him; nor that other Comforter, *John.*14. 16. another Person; for that might suppose such another as his outward Appearance, or Personal Presence, in the flesh was, another than which was the spiritual Appearance of Christ, the Holy Spirit, or Comforter, which was not seperate from him, but then in him, even speaking in him; when he said, He that dwelleth with you, shall be in you; I will not leave you Comfortless; I will come again unto you, *John* 14. 17, 18.

T. Jen. *They all three are but one in the divine Essence, because they do all three communicate equally in the Deity. As for Example*, Peter, James, *and* John *are three distinct Persons; yet they all three communicate equally of the Humane Nature, &c.*

Answ. To the first part; seeing they all three are but One, and Communicate equally in the Deity, or distinct Essence; How then are they three distinct Persons, or Subsistences, with *Incommunicable Properties*, as the Priests use to say, Begetting, being Begotten, and Proceeding are? For if in the divine Essence or Deity, they are but One, and communicate equally; then this contradicts the said distinction of Personallities, unless they'll say, that as distinct Persons, they had a beginning, and are not Divine, or not God, as here is implyed; In that as persons they are several, and incommunicate, but as *One* in the *divine Essence*, they communicate equally, as T. J. sayes.

Now then, let the ingenious Reader judge: Have we not rea-

son

ſon to exclude and deny T. J. his unſcriptural confuſed Diſtinction of Perſonallities, which he puts upon God, when they are not in God, while we confeſs to the One, True, and Living God; of whom it was ſaid, The Lord our God is One Lord, *Deut.* 6.4. The Lord is One, and his Name One, *Zach.* 14. 9. We ſtill not denying, but confeſſing the three (that bear Record in Heaven) to be this one God and Lord. And as for his Inſtance and Compariſon of *Peter*, *James*, and *John*, being three diſtinct *Perſons*, *&c.*

Note, That he hath put the ſame diſtinction of Perſonallity upon the Father, Son, and Spirit; as upon *Peter*, *James*, and *John*. See his groſneſs herein; for although in this Inſtance, he hath rightly defin'd *Perſon*, yet in the ſame hath but meanly and groſly ſet out the Deity, and ſuch groſs Definitions and Terms, concerning God, hath ſtrengthened that vain and carnal Conception, in many ignorant People, which the *Anthropomorphites* (who were *Monks* in *Ægypt*) held concerning God, as being like a man; from whence he was pictured like an old Man with a grey Beard; they miſtaking that ſaying, *Let us make Man in our own Image*; carnally imagining the Image of God to be like the outward ſimilitude or likeneſs of Man; whereas his Image is Spiritual, and Divine, and Spiritually diſcerned, his Son being the Brightneſs of his Glory, and the expreſs Image of his divine *Subſtance*.

T. Jen. *The name Perſon, was warrantably applyed by the ancient Fathers, at firſt, &c.*

Anſw. That is falſe; and I challenge him to prove, by plain Scripture, where any of the *Patriarchs*, *Prophets*, *Apoſtles*, *Miniſters of Chriſt*, or *Primative Chriſtians*, mentioned in Scripture, did ever preach God under theſe Terms [*Trinity of diſtinct Perſons?*] Let him prove it by Scripture without ſhuffling, or elſe be ſilent, and never tell people, That the Scripture is his only Rule.

And if all were *Hetrodox*, that could not acknowledge the Deity under theſe Terms, and diſtinction of *Perſonalities*, as in *Jenners* ſenſe; whether or no he hath not herein judged thoſe that wrote the holy Scriptures to be Hetrodox? Seeing we find

no

no such Terms in them; although this man doth falsly presume to say, That *the Orthodox in all Ages did freely acknowledge a Personality*, meaning as before, *three distinct Persons in the Deity*, which his Brother T. S. [Priest] said, *are like us only in Personallity*: And he saith, *Peter*, *James*, and *John*, are three distinct Persons, &c.

But to whom will you liken me, and make me equal, saith the Lords *Isaiah* 46. 5. Surely, he is not like three men, or distinct Persons. I am God, and there is none like me, saith he, verse 9.

Now the Controversie in this matter, is not, whether there are Three that bear Record in Heaven, the Father, the Word, and Holy Spirit, Nor whether these Three are One God; for that is affirmed by us: But about that Unscriptural Invented Distinction of *Personalities*, as held, and confusedly and pittifully managed by this *Jenner*, and some others of his Brethren.

For a further Answer, and Demonstration concerning this Point, I refer the Reader to a Book of mine, intituled, *The Divinity of Christ, and the Unity of the Three that bear record in Heaven, vindicated by his Followers, called* Quakers; which if *T. Jenner* meet with, I desire he may peruse it, if he can without prejudice, and heat against us; for I perceive a little matter that crosses him, will fret him.

CHAP. IV.

Touching Christ, and his Light within, &c.

AND now to his Charge of Damnable Errors, touching *Christ*; T. J. saith, *Their first Damnable Error is, they deny Christ to be God and Man in one person.* (And then contradictority

rily adds) *They deny Christ to be a distinct Person, from the Person of the Father.*

To which I say, We have had enough of his Confusion about Persons, and more hereof is hereby added; for one while he will have Christ to be God and Man in one Person; another while, to be a *Person* distinct from the *Person* of the Father. Indeed, we do deny his Confusion herein, and his Unscriptural Distinction, and Terms; but confess Christ according to Scripture, both as to his Divinity, and also his being Man, when he had taken upon him that Body, prepared for him: And that God was in Christ, God manifest in flesh, &c. Herein we do not mean falaciously, as most falsly *Jenner* has accused us, p. 35. And now before he had accused any for saying, *Christ hath but one Body*, he should have produced plain Scripture, that saith he has two, or is the Head of two Bodies (a Natural and a Spiritual) For the Scripture saith, There is one Body and one Spirit, *Ephes.* 4. 4. 1 *Cor.* 12. 12. Now the Church, or Members of Christ, are not seperated from his Body, which they are Members of; they being of his Flesh and of his Bones, *Ephes.* 5. 30. But if *Jenner* supposeth, that we intend the Natural Bodies of men; to be the Body of Christ, without distinguishing between them, and his Spiritual glorious Body, he is mistaken, as he is in accusing us of confounding Divine and Humane Nature; for the Natural Body, and Spiritual Body are two; and so are Humane and Divine Natures distinct.

But whereas *Jenner* in p. 26. tells of Christ *being assended up into Heaven, and now sitteth at the Right-hand of God in Heaven, with a natural Body, &c.*

But I ask him, where the Scripture saith so of him, to wit, That his Glorified Body in Heaven is a Natural Body, of humane Nature, as his Terms are? And if Christ's Body in Heaven be Natural, whose Body is it that is Spiritual, Glorious, &c. is it Christ, yea, or nay? Or is he one spiritual Head of two Bodies, one Natural, and the other Spiritual? What a strange Christ would this render him! But if the Saints witness a Spiritual Body in the resurrection of the Seed, and Christ's Body in Heaven be but Natural, then this sets them above Christ, and so the Body above the Head, which is preposterous

and groſs; For the Apoſtle ſaith, That was not firſt which is Spiritual, but that which is Natural, and afterwards that which is Spiritual, 1 *Cor.* 15. 46. Further, If ſo be Chriſts Body in Heaven be Natural, then, where the Apoſtle ſaid, He ſhall change the body of our lowneſs, that it may be faſhioned like unto his Glorious Body, *Phil.* 3. This were all one in *Jenners* ſenſe, as to ſay, He ſhall change and faſhion our body like unto his Natural Body. And what were they then to be changed from? Or had they not Natural Bodies then? Or were they to be changed from Spiritual to Natural? What groſs Ignorance and Confuſion appears in this mans Aſſertion! who further adds, *viz.*

The which Natural Body, now in Heaven, was ſeen by Stephen *at his Death, and by* Paul *at his Converſion.*

His Proof is, *That he ſaw the Lord*, 1 Cor. 9. 1. But let me tell him, that here is no *Scripture* Proof, that either *Stephen* or *Paul* did ſee a Natural Body of Chriſt in Heaven, though they ſaw him on the Right-Hand of God, as *Stephen* did, when he ſaw the Heavens opened; neither did they ſee him in Heaven with their Natural Eye, as is imported in his ſaying, *The Natural Body of Chriſt, now in Heaven, was ſeen by* Stephen *and* Paul. But I ask, If the natural Eye was ſo ſtrong and far-ſighted, as to ſee a natural Body in Heaven, or at that diſtance, ſuppoſed? And further, That Glory, which the Son had with the Father before the World was, in which he is glorified with him: Can either that, or the Right-Hand of God, be ſeen with a natural Eye? Let *Jenner* anſwer directly, who again groſly ſlanders us in ſaying, *viz.*

That we hold, *That whoſoever expects to be ſaved by Jeſus Chriſt ——that ſuffered at* Jeruſalem, *ſhall be deceived.*

This is a damnable *Slander*; for we do not affirm two Chriſts, but one and the ſame for Salvation, though his Out-goings and Appearances were divers; His Out-goings have been from of old, even from Everlaſting; and yet in due time he appeared in the Fleſh; being born of the Virgin *Mary*; ſuffered at *Jeruſalem*; dyed for our ſins, according to Scriptures; was Buried, and Roſe again the third day; and was ſeen, &c. ſee 1 *Cor.* 15. 3, 4, 5, 6, 7, 8. The ſame Chriſt that, appeared in the Fleſh, ap-

appeared also in the Spirit, and was revealed in the Apostles and true Believers in his Light, which every one must obey, that comes to see Christ revealed unto Salvation: And this Light of Christ, is not a corrupt Conscience; nor do we make corrupt Conscience a Saviour, as most falsly *Tenner* hath insinuated against us.

As also, he hath again grosly slandered us, of holding, *That Christ had his Failings, was a Sinner &c.* Which is a most gross Abuse, and never was our Principle: And I challenge him to produce any, that are owned among us, or that are *Quakers*, that hold any such blasphemous Doctrine: For, Jesus Christ being the only Begotten of God, and the Brightness of his Glory, could never sin, nor allow of it; much less own them for his Ministers, who contend for the remaining of sin all their life time.

And as to his accusing us of *Damnable Errors*, as holding, *That Christ is in every man, even in the very Reprobates: For the Light which is in every man is Christ: This*, he saith, *is confest by us all.*

To which I say, He is herein mistaken; for we do not express, the Light in every man, in those terms, as being *Christ in the very Reprobates*; but the Light of Christ, or his Gift, wherewith he [the *Giver*] enlighteneth every man coming into the World, *John* 1. 9. Howbeit, Christ, and his illumination are inseparable; and he, *as God over all*, is unlimited.

And as *T. T.* in Confutation to himself, confesseth, *That Christ, as God, by his Omnipresence, is every where, even in Hell, and among the Damned.* How then doth he reckon it such a Damnable Error, to hold, *That he is in every man?* What plain Contradiction is this? However, tis not our phrase or manner of preaching Christ, to say, *Christ is in every man, even in the Reprobates*; but a Light of Christ, whereby the Disobedient are left without Excuse, being in the disobedient state without God, and without Christ, &c. in the World: So that God is not known to them, nor Christ revealed in them; neither is he in them revealedly, manifestly, or unitedly, as *theirs*; for such are said not to have the Son, although he was in the World, and the World was made by him,

him, and the World knew him not, *John* 1.10. *Heb.*1.2. cap.11.3. And it is the World that lies in Wickedneſs, that love Darkneſs rather then the Light of the Son of God; and this is their Condemnation, *John* 3. 19.

Arg. T. J. *I argue, If the Spirit be in every man, then muſt every man be ſaved, or elſe the Spirit muſt be damned.*

Rep. That is altogether a falſe conſequence; for God gave his good Spirit to many that rebelled againſt him, and that grieved and vexed his holy Spirit, until he became their Enemy, and fought againſt them, *Neh.* 9. 20. *Iſa.* 63. 10. *Acts* 7. 51. So that their Rebellion occaſioned their falling ſhort of Salvation; the defect was not in the Spirit or Light which God had given them; neither was that *damned* with them, as *Penner* blaſphemouſly words it; for the Spirit of God retains its own Vertue and Purity, however corrupt man reſiſt it, and rebell againſt its Light, to his own Condemnation.

And as for his words, *viz. The Light within them, their Idol Chriſt*, p. 39.

Mark here his Envy and Blaſphemy againſt *the Light within*, which is no *Idol*, nor *Idol chriſt*; but the divine *Light*, or the eternal Word and true Chriſt, in whom was *Life, and the Life was the Light of men*: And this *divine Light* cannot be made an *Idol* or *Image* of; neither can *Idolaters* form an *Image* of this ſpiritual and divine Life and Light.

And as for his Accuſation againſt *R. Hubberthorn*, and us in general, as affirming that Chriſt, all the while he was in the fleſh, all that he did or ſuffered, was *but a Figure—that Chriſt was but a Figure, &c.* p. 39, 40.

To which I ſay, He hath falſly accuſed us, neither are theſe *Rich. Hubberthorn*'s words, but a perverſion; neither did he, or any of us, ever affirm, *that Chriſt was* but *a Figure*. But *R.H* explains his very intent by the word *Example*, as Chriſt was a living Example, and left us an *Example*, that we ſhould follow his *Steps*. And it could never be our Faith or Principle to account him *but* a *Figure* or *Shadow* of things to come, who is the *divine Subſtance*, and *End* of *Figures* and *Shadows*; it having pleaſed the Father, that all *Fulneſs* ſhould dwell in him.

CHAP.

CHAP. V.

Touching JUSTIFICATION.

ALthough T. *Jenner* highly accuſeth us of *Damnable Errors*, about this Point; yet he neither truly lays down our Principle, nor plainly diſcovers his own; neither hath he defined what Juſtification is, nor the ſtate of Juſtification: but rather ſhuts out the Righteouſneſs of Chriſt, out of himſelf and others, as by the tenour of his matter may be ſeen, telling of its being *fulfilled and purchaſed for us, in his own Perſon, without us; and that We are juſtified only by the Righteouſneſs of Chriſt without us*, pag. 43. which is not Scripture Language: For, Chriſt is Gods Righteouſneſs, and by him are we juſtified; and whoſe Righteouſneſs (that was in his own Perſon) is not excluded out of his People, ſeeing he was ſent in the likeneſs of ſinful Fleſh to condemn ſin in the Fleſh; that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit, *Rom.* 8. 4.

T. J. ſaith, *We utterly diſclaim Imputative Righteouſneſs for Juſtification; and hold, that man is juſtified by that Righteouſneſs, which Chriſt within us doth inable us to perform, &c.*

Here again this man hath wronged us and our Principle; for imputative Righteouſneſs, as truly conſidered in the Scripture Senſe, we do not diſclaim; but utterly diſclaim this Man's, and his Brethren's corrupt ſenſe thereof, who ſet the Righteouſneſs of Chriſt *Imputed*, in oppoſition to his *Righteouſneſs* within, as rendring them two that differ, and denying the Righteouſneſs of Chriſt within for Juſtification: And then what doth he make of Juſtification, or of men that are juſtified? Is not *Juſtification* a being made Righteous? And is not imputation a Reckoning or Accounting? As *Abraham* believed, and it was imputed or reckoned to him for Righteouſneſs; and was not that Righ-

Righteousneſs within him, but only without him? That was imputed to him, when both his Faith and Obedience was reckoned of God unto him for *Righteouſneſs*, and that unto Juſtification, ſee *Rom.* 4. 9. and *James* 2. 1. And this *Righteouſneſs* of Faith is reckoned unto them that believe, though they be of the Uncircumciſion, it being reckoned to *Abraham* while in the Uncircumciſion; and this was beyond the *Jews* Circumciſion, or their own imperfect Obedience or Righteouſneſs, which was imitated from the Law of Works; for that God did not impute or reckon to them for Righteouſneſs; but the Righteouſneſs of Faith, which purifies the heart, is that God accepts. Men are not imputatively Righteous with God, while they are actually Sinners, ſerving the Devil, as is many of the Prieſts ſence of *Imputation*, whereby they corruptly flatter themſelves and others in their Sins, with a pretence of *Righteouſneſs purchaſed for them* in Chriſts perſon, without them, and an *imputaton* of it to them, while yet they are *Unſanctified*, *Unjuſt*, and *Unrighteous*; which is their falſe and corrupt Gloſs and deceitful Sin-pleaſing Doctrine, concerning Imputation and Juſtification; ſeeing that he to whom God imputeth *Righteouſneſs*, and to whom the Lord will not impute *Sin*, hath no Guile in his Spirit, *Pſa.* 32 1, 2. *Rom.* 4. 6, 7. So God doth not reckon a wicked Perſon *Righteous*, nor an unjuſt Perſon *juſt*; neither are any imputatively Righteous in his account, who are not inwardly Partakers of Chriſts *Righteouſneſs* by Faith, which works by Love. However, ſuch falſe Teachers, as ſooth people up in their ſins, do ſlight this (as they call it) *inherent Righteouſneſs* of Chriſt, as not ſufficient unto Juſtification, and as not perfect in the Saints, though ſome of them have confeſſed they are ſanctified by it. But we affirm the Word of God and Chriſt is perfect; and that he hath wrought all our Works in us, *Iſa.* 26. 12.

And as for that Book, ſtiled, *Hell broke looſe*; which T. J. bringeth for confirmation? In that Book are we wronged and abuſed, as is manifeſt in *Francis Howgill's* Anſwer, intituled, *The Mouth of the Pit Stopt.* But indeed, Hell broke looſe, is as fit an Inſtance for this man, as any he could bring; for his work againſt us does much reſemble it.

And as for our Doctrine concerning Juſtification; its neither per-

pernitious to Souls, nor does it tempt them to reject the Righteouſneſs of God and of Chriſt, called the *Righteouſneſs of Faith* whilſt we teſtifie to the Living Faith, and the *Righteouſneſs* thereof, which is of God, as being inſeparable, and ſo far having a place in the hearts of true Believers, through the Power and Operation of Chriſt Jeſus, which makes them conformable unto himſelf, both in ſuffering with him, and in doing his Will, that there is no place for them to ſeek the eſtabliſhment of their own *righteouſneſs*; for ſuch are guilty of that, who ſhut out Chriſts *Righteouſneſs* from having a place in them, and from ruling in their hearts.

And now as to that Scripture, Rom. 5. 10. *If when we were* Enemies, *we were reconciled to God, by the Death of his Son; much more, being reconciled, we ſhall be ſaved by his Life.*

To which I grant in this Senſe; ſo far as there was Grace or Favour with God for us, and as God commended his Love towards us, in that while we were Sinners Chriſt dyed for *us*, ver. 8. This explaineth the ſence of being reconciled in that place; and in this ſence we might be ſaid to be reconciled as expreſt; ſeeing that as Reconciliation is in being with God, and ſo manifeſtly held forth in his Son to Mankind, it is certainly to be received by all that lay hold of that favour freely tendred in Chriſt: Yet although God is willing to be reconciled to, and to bring man into Favour and Friendſhip with himſelf, (which is ſignified by Reconciliation) man is not reconciled in his mind and affections to God, ſo long as he remains an Enemy in his mind by wicked works; for in that ſtate he contracts wrath upon himſelf; as he that believeth on the Son, hath everlaſting Life; ſo he that believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him, *Joh.* 3. 36. and *1 John* 5. 12. Now under the Wrath he doth not experience in himſelf a being brought into Favour, mutual Friendſhip, or Unity with God: Although God was in Chriſt, reconciling the World unto himſelf, &c. yet the *Apoſtle* adds, *We pray you in Chriſts ſtead, be ye reconciled unto God*, 2 *Cor.* 5. 19, 20. Now had all this been fulfilled in *Chriſts* Perſon, only for them, without reſpect

* *God hath done it intentionally before it be actually fullfilled in his Creature, according to Rom.* 4. 17. *Luk.* 1. 67, 68.

to

to its being fulfilled within them, the Apostle needed not so earnestly beseeched and prayed them to be reconciled to God; for they might have said, all *that* is done without them at once.

But seeing this *T. Jenner* seems to have so much respect to the Death of Christ, and saith, *The Apostle lays the weight of our Justification, upon the Death of Christ*, pag. 43. I ask him, For whom did *Christ* die? Was it for all, or but for some only? Let him answer directly; and let us see his reverent esteem of Christs Suffering and Sacrifice. Howbeit, in his Assertion he is mistaken; for the Apostle saith, that *Jesus, our Lord, was delivered for our Offences, and was raised again for our Justification*, Rom. 4. 25. And we shall be saved by his Life: So here is a great weight laid upon the Resurrection and Life of Christ; and the effectual Power thereof, is known in them that believe in his Light.

T. Jenner, to conclude his Head, brings forth a bitter storm of railing against us in these words, *viz.*

I believe, since the Apostles time, there was never any Sect of Hereticks, that did more compleatly fulfil my Text, in bringing more damnable Heresies, then those of the Quakers, *being found in no one Principle of Religion.*

To this I shall say but little, but leave him, and his belief herein, with his reviling and false accusing us to the righteous Judgments of God, and to the censure of the ingenious Reader, to whom I appeal against this mans Envy, whether he doth not find both Reallity and Principles of true Religion in this, and other Writings of ours. And so I must tell this *Jenner*, that I believe him to be as malicious, and to have preacht and rambled as absurdly against us, in these matters, from his pretended Text, as ever any Hereticks were or did since the Apostles dayes, or since we were a People.

This Point touching Justifica ion and Imputation is more fully discussed and demonstrated in my Book aforesaid, Entituled, *The Divinity of Christ, &c.* as also in *Sam. Fisher's Rusticus ad Academicos.*

CHAP.

CHAP. VI.

Concerning PERFECTION

THis he calleth a *Dangerous Error*, *That we hold real Saints are Perfect, and perfectly Holy, in this life, &c.*

Answ. Why did he not call this a *Damnable Error*, as well as the reſt; but that he is confounded, and mangled with many Scriptures, he has brought, which are againſt himſelf, and for Perfection; as 1 *Jo.* 1.7. *Heb.* 10.14. *Ja.* 1.4. 2 *Cor.* 8.7. 1 *Cor.* 2.6. 2 *Cor.* 13.9. 1 *Joh.* 3.9. which Scriptures the Reader may peruſe at his leiſure, and ſee how plainly Perfection is prov'd thereby; even ſuch a Perfection, as this man accounts a dangerous Error. And to confute it, he telleth a Story of one of the *Quakers* in *Briſtol*, that affirmed, *He went to Bed with a Woman, (not his Wife) without Sin.*

But this lying Story, he hath but from another lying Pamphlet; whereas it was never the *Quakers* Principle, nor words, but the Ranters: And whether there were any in *Briſtol*, that ſpoke theſe words, is a Queſtion: However, he ſhews his ſhallowneſs, and what a mean *Logitian* he is, to go to confute Principles by Practices, or by the ſuppoſed Failing of any that profeſt them; though they, and their ſpirits, may be detected therefrom. If he ſhould be ſerved in his kind, in this matter, I might inſtance many of his Religion and Belief, that have been Baptiz'd into the *Preſbyterian Church* (and have received their Sacrament) who have been Hang'd for Rape, Robbery, Murder, Theft, &c. and many of his Coat Degraded for their Whoredoms.

And whereas from his lying Story aforeſaid, he ſaith, we *account our Unrighteouſneſs, Righteouſneſs; and Uncleanneſs, Cleanneſs:* And then addeth, *This Light of theirs came from Hell.*

See how grosly he hath abused us, and the Light; for we ever distinguish between *Unrighteousness* and *Righteousness*, as the Light hath taught us; which Light is pure and perfect, and begetteth into its own Nature and Image: And this did not come from Hell, as blasphemously he wordeth it.

He saith. *They own no real Purgatory; their Purgatory is the Blood of Christ, which cleanseth from all Iniquity*, 1 John 1. 7.

But I ask, when, and where is it, that this Blood of Christ cleanseth from all Iniquity? Is it in this life, yea, or nay? If not in this life, or if the Saints are not perfect without sin in this life (as his Doctrine is) then I ask, When are they cleansed from all iniquity? And when must perfect Holiness be attained? if after death, how long after? And where must the Soul remain between the time of death, and this *supposed* time of cleansing; seeing no unclean thing must enter into Gods Kingdom? Now mark whether this *Jenners* Doctrine doth not tend to a *Purgatory*, or some middle place between Heaven and Hell; for, to Hell the Souls of Saints must not go, and to Heaven they cannot go *uncleansed*: And I do not see any material difference between saying, That Reliques of Sin must remain term of life; and the *Papists* saying; *Venial Sins must be done away in a Purgatory after death*, in many that are of their Church: So that both put off perfect Cleansing, and perfect Holiness, till after deceased; excepting that *Papists* think some of their ghostly Fathers and Clergy, shall not come into Purgatory. But surely the Apostles and Ministers were not of these mens mind, for sin and imperfection all their dayes; seeing *John* said, *If we walk in the Light, as he is in the Light, we have Fellowship one with another; and the Blood of Jesus Christ his Son, Cleanseth us from all Sin.* Now he did not say, it should cleanse after death, any more then intend their walking in the Light to be not on this side the Grave, but after death; for *cleanseth*, was then in the time present.

But this *Jenner* confesseth, *There is a Perfection of Grace*; whereby he hath manifestly broke the Neck of his own Cause; for the Grace of God, which hath appeared unto all men, *teacheth us to live Godlily and Soberly in this present World*, Tit. 2. 11, 12. As also this man confesseth from *Heb.* 10 14. *That by one Offering he forever Perfected them that are Sanctified*: A plain Confession, that

that truly Sanctified Ones are perfected.

And in his definition of *Perfection of Parts*, his Instance is, *That a Child hath all the Limbs of a Man.* So then a Child is not only a perfect Child, but a perfect man in kind.

But now to gloss over his imperfect Doctrine, he saith, *That Perfection of Grace is in respect of Justification, on the account of the imputed Righteousness of Christ, whereby the Soul appears altogether lovely in the Sight of God, without Spot or Wrinckle.*

Now considering his Plea for Sin and Imperfect Holiness in this life; he hath herein more plainly shewn his sense of Justification, and imputed *Righteousness*, viz. *That men are justified imputatively Righteous, and without Spot or Wrinckle in the Sight of God; while yet in themselves Spotted, Wrinckled, Imperfect, Unholy, &c.*

What a monstrous corruption is this! And how doth he belye and blaspheme the Sight of God, as if God did not see Sin and Iniquity where it is; contrary to plain Scripture, *Job* 10. 14. *If I Sin, then thou markest me; and thou wilt not acquit me from mine Iniquity*: And *Psa.* 32. 2. *Blessed is the man unto whom the Lord imputeth not Iniquity, and in his spirit there is no Guile.* But this gross *Antinomian Principle*, of being imputed *Righteous* while actually *Sinful* and *Unholy*, is as corrupt and sinful, as to say, Men are imputedly *Saved*, when actually *Damned*; or imputedly *Saints*, when actually *Devils*.

And whereas this *Penner*, nowithstanding he mentioneth these Scriptures, *We speak Wisdom among those that are Perfect*, 1 Cor. 2. 6. *And we wish even your Perfection*, 2 Cor. 13. 9. *And he that is born of God Sins not, &c.* 1 John 3. 9. He saith, *The meaning cannot be, that they were perfect without sin*, p. 48. *And that there is no Saint upon Earth altogether sinless*, p. 50.

Do but mark how manifestly he perverteth plain Scripture; why cannot it be so? Was it impossible when the Apostle saith, *We can do all things through him that strengtheth us*? Or did God command, and the Apostle wish, an Impossibillity? And if he that is born of God sinneth not, or cannot sin; is he not then without sin? what gross Ignorance and Pervertion is our Opposer guilty of!

And

And his Instance of *Job* 9. 20. *If I say I am Perfect, &c.* Importeth *Jobs* debasement under his Affliction, as ver. 21. sheweth, *Though I were perfect, would I not know my Soul:* Chap. 10. 15 *If I be Righteous, yet will I not lift up my head.* But I ask what Sin this man can lay to the charge of *Job, Noah, David, Peter, Paul, &c.* that they were not freed, or cleansed from, before their decease? Let him answer directly, or never accuse all the Saints of Sin and Imperfection all their life time, any more as he hath done: and *Noah's* being *Drunk*, and *Asa's* forsaking the Lord, will not excuse him in his pleading for sin.

And now *Jenner* having instanced that, 1 *John* 3. 9. addeth, viz. *Yet the same Apostle, according to the Letter, speaketh that which is contrary to this, where he saith, That whosoever saith he hath no sin, &c.* 1 John 1. 8.

Herein he hath added the word [*whosoever*] and abused the Apostle, as if he contradicted himself; and therefore *Jenner* would have us take his mystical meaning, which he reckoneth is above the Letter, which runneth thus, *viz. That he that is born of God cannot sin unto Death, though they sin,* saith he, p. 50.

See how manifestly he hath contradicted the Apostle, who saith expressly, 1 *John* 5. 18. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, that the wicked one toucheth him not.

But saith *Jenner, They sin, but not unto Death.* This is like the *Papists* sence, *They don't sin Deadly Sins, but Venial Sins; and therefore must have a Purgatory after Death.* And *Jenner* addeth, *He* (to wit, that is born of God) *doth not walk in a way or course of Sinning.*

See how easily he can turn off, and pervert plain Scripture, and still give liberty to sinning; but he reckoneth tis not sin unto Death, or a course of sinning; and thus flattereth himself and Hearers, in that Diabollical spirit which deceiveth them, into a Pretence (and Liberty) of lesser sins, till they become worse and worse, if they yield thereunto: But what gross ignorance is it, to suppose an overcoming great Sins, and not a possibillity of being cleansed from less Sins, in this life: Surely that Power, which is able to subdue the strong Enemy, can sub-

ſubdue the weak, and overcome the eaſie *Beſetments* and *Temptations* of the Adverſary.

And as for thoſe Scriptures of *John* and *Paul*, 1 *Joh.* 1. 8. *Rom.* 7. theſe will not excuſe any in ſinning all their life time; nor do they prove, that the Apoſtles did ſo; for they wrote unto divers ſtates, and repreſented divers conditions (as in their own Perſons) as that of having ſin, confeſſing ſin, forgiveneſs of ſin, cleanſing from all ſin by the Blood of Chriſt, as in 1 *John* 1. and that of being under the Law, in the Fleſh, being Carnal, ſold under Sin, led captive by the Law of Sin, and the Warfare, &c. which *Paul* paſt through; but he witneſſed deliverance, to ſerve in newneſs of Spirit; yea, *The Law of the Spirit of Life in Chriſt Jeſus* (ſaith he) *hath made me free from the Law of Sin and Death*: and they were made more then Conquerers through him that loved them, ſee *Rom.* 7, 8. So that *Paul* was not a wretched man under the body of Sin and Death all his life time; for he repreſented divers ſtates below his own preſent attainment; and ſpoke to the *Romans* after the manner of men, becauſe of the infirmity of their Fleſh, *Rom.* 6. 19. Alſo ſee 1 *Cor.* 9 11, 20, 21, 22.

Unto *Jenners* ſaying, *The Apoſtle declares the condition of all the Saints in the World, in* Gal. 5 17. *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh.*

Herein this man hath wronged the Apoſtle, and all the Saints; for this is but the ſtate of thoſe who are unmortified, and the Fleſh uncrucified; ſuch as the Apoſtle reproved, when he ſaid, *If ye bite and devour one another, take heed that ye be not devoured one of another; but if ye walk in the Spirit, ye ſhall not fulfil the luſts of the Fleſh*, Gal. 5. 15, 16. And he plainly diſtinguiſheth between the fruit of the Fleſh and Fruit of the Spirit, and ſaith, *They that are Chriſts, have crucified the Fleſh, with the Affections, and Luſts*, ver. 24.

But I may be *Jenner* can put this off like the reſt, and ſay, Its to be meant, *They are but crucified in part*, as he ſaith of the Child of God that cannot ſin, that is, *he doth not walk in a courſe of ſinning*; like as ſome of his Brethren uſe to ſay, *The meaning is, He doth not make a Trade of ſinning*. And here *Jenner*, and ſuch, ſet their meaning above the Scriptures, as if their contradictory meanings

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must be the Rule, contrary to his and their pretending the Scripture to be their only *Rule*, when they would make it like a Nose of Wax, to stand what way they please: Although sin, or doing sin, be as absolutely excluded out of the state of him that is begotten and born of God) whom the wicked one cannot touch) as all Theft and Adultry is forbidden in the Law of God, where it is said, *Thou shalt not commit Adultry; thou shalt not Steal*, Exod. 20.

Now If the Priests should put such a meaning on these, as upon the other Scriptures (which are against all sin) and tell the people, *Beloved*, the meaning is this, *viz. You must not make your whole course and practice to commit Adultry, you must not make a Trade of Stealing, &c. But you must not expect to be wholly freed from Adultry and Stealing in this Life.*

What sad Doctrine and Pervertion of the Command of God would this appear to be! And how highly to the Dishonor of God, who hath forbidden all sin in general, as well as particular Ones; and enjoyn'd the contrary, to wit, Perfection, perfect Holiness, &c.

And his Commands are not grievous, but joyous, where his Love is dwelt in; though they are grievous to those that hate his Light, who pervert his Commands and Sayings by their corrupt Glosses and Meanings; which if they should but do so with the Command and Laws of Earthly Princes and Nations, it would not be suffered.

As if a Judge of Assize should deal thus by the Law, when Fellons are brought before him; and should say to the Fellons. *Beloved, Though the Law, in the Letter of it, doth expresly prohibit all Stealing; yet the meaning of it is, That you must not make a Trade or common Course of Stealing: But you may not expect wholly to be freed from Thieving and Stealing, so long as you live; though you must not Steal to incur Death, and forfeit the benefit of the Clergy.* Now what a liberty might Thieves take from hence?

Or if a Judge should say to a company of *Coyners*, or *Clippers* of the Kings Money, *Beloved, Although the Law, in the Letter of it, doth expresly forbid all manner of impairing the Kings Coyn; yet the meaning of it is this, You must not make it your common course of Trade.* Would not this be deem'd Treasonable, and give a strange Liberty? In this nature the Priests can deal with the Scrip-

Scriptures or Laws of God, for the upholding of the Devils Kingdom; and ſo make little of their Treaſon againſt the Moſt High.

And now let the Reader take notice of *T. Jenner* his Doctrine following, viz.

God ſeeth it good, for many Reaſons, to leave a Remnant of Sin in his Sanctified Ones, here in this life; namely, that they may here live by Faith, and not by Sight; that there may be maintained a ſpiritual Warfare; alſo to Humble them, &c. p. 51.

O wonderful! What ſtrange Doctrine is this, and what Blaſphemy againſt God and his Tabernacle? Doth God ſee it good, ſin ſhould remain, when he hath forbidden it, and commanded to be perfect, and not to ſin; but to love him with all their heart, ſoul, and might, &c? Can he ſee that good to remain in his Tabernacle or People, which is ſo contrary to himſelf, and expreſs Commands? O monſtrous! How ignorant is this man of the Life of Faith, which obtaineth the Victory; and of true Humility, while he reckons ſin the cauſe of it, which tends to give people liberty to do evil, that good may come of it, to their own damnation, *Rom.* 3.8. As alſo this mans blaſphemouſly rendring God, not only as the neceſſary Cauſe of ſin remaining, but as the Author of ſuch a nonſenſical Reaſon, as that, *Sin muſt be left to humble his People*; and that *God ſees it good to leave it in them* for that End. O Merciful Lord! who art of purer Eyes then to behold Iniquity? What blaſphemous and monſtrous work is this againſt Thee and thy Truth? How is thy Name diſhonoured and blaſphemed by ſuch blind Guides as this, who haſt taught thy People ſuch *Humility* and *Fear* towards Thee, as doth not admit of the remaining of Sin, nor any remnant of it in thy Sanctified Ones.——Surely there can be no ſuch neceſſity (much leſs good uſe) for Sin to remain in Gods Children, to humble them, according to *Jenner's* Doctrine: For where ſin is done away, and the Creature ſanctified, *Pride*, which is a ſin, oppoſit unto *Humility* is removed. 'Tis ſtrange that man ſhould preſume to divulge ſuch ſenceleſs unreaſonable Stuff, as he has done, againſt God and his People: But it all argues, Pride and Self-conceitedneſs have blinded this pretended Seer.

CHAP.

CHAP. VII.

Concerning the SCRIPTURES.

THe first *Damnable Error* (saith he) *is, that the Scripture is not the Word, but a Declaration, &c.*

I would ask this severe Judge and Accuser, where the Scriptures say of themselves, that they are *the Word*; seeing [*Scripture*] signifieth a *Writing*, or thing *written*? And surely it is no Damnable Error to say they are a Declaration of Truth, no more then it was for *Luke* the *Evangelist* to call them, a *Declaration* of those things which were surely believed among them, *Luke* 1. 1. Or to call any part of them a *Treatise*, which he had made, *Acts* 1. 1. But the Word was with God in the Beginning, before Scriptures were written, see *John* 1. 1. *Rev.* 19. 13.

Secondly, That the Scriptures are not *the Rule of Life*, but the Spirit is the *only Guide*, &c.

Jenner should not have charged us with a Damnable Error herein, till he had proved by plain Scripture, where it saith of it self, That the Scripture is the *only Rule of Life*, *and not the Spirit*: And by what Rule shall we be convinced, that the Scripture is so, and hath this eminency above the Spirit? However, in the mean time, he ought not to be offended at us, for owning the Spirit to be the only Rule, and Guide into all Truth; seeing it was the Guide and Way of the Holy Men of God, before the Scriptures were given forth, and is the only Rule now to understand the Scriptures; as also, its of a more universal extent, then the Scriptures: The Spirit is in many parts of the World, where the Scriptures are not; and it would be very hard to judge them all in a state of Damnation, for want of the Bible.

But instead of either confuting or convincing us, this *Jen-*

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ner falleth on falſly accuſing us, and raking up ſome Ranters Dunghil ſtuff to dirty us with, as in his page 53, and 54. And he falſly ſaith, *We prefer the Scriptures to the Fire*; which is a Damnable Lye.

He ſaith, VVhitehead *being asked, Do you eſteem your Books to be of as great Authority as any Chapter in the Bible?* and that his Anſwer was, *Yea, of greater.*

Now herein I muſt teſtifie, both againſt *Jenner*, and his Author, to have groſly wronged and abuſed me; for neither was the Queſtion ſo ſtated, nor the Anſwer left in theſe bare words.

The Queſtion was thus, *Do you eſteem of your Speakings to be of as great Authority as any Chapters in the Bible?*

To which the Anſwer was, That which was ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures, or Chapters are; and greater (intending as received, and proceeding immediately from that Spirit, and ſpoken in the ſenſe thereof) as Chriſts words were of greater Authority, when he ſpoke, then the Phariſees reading the Letter, and they (in whom that Spirit ſpeaketh not) —— and their ſpeaking we deny. This was my Anſwer, as it is expreſt in my Apologettical Treatiſe, entituled, *Truth Defending the* Quakers, *and their Principles*, p. 7.

Now this my preferring the Spirit before the Letter, was not at all to under-value, or leſſen the worth of the Scriptures.

And as for this mans accuſing us of *Erring not knowing the Scriptures*: We can eaſily bear ſuch Reproach from him, and ſuch as he is, without vindicating our knowledge, eſpecially to one that ſheweth ſo much perverſe ignorance; who to prove the Scriptures *the Word*, cites *John* 17. 17. *Sanctifie them with thy Truth; thy Word is Truth.* Whereas this Sanctifying Word, or Truth, was before the Scriptures were written; and the Truth or Word, which ſanctifieth, liveth and abideth forever: But this man, thus pretending to prove his Aſſertion, hath ſhewed himſelf ignorant of the Living, Incorruptible, and Unchangeable Truth, and Divine Word of Power, which ſanctifieth, being Quick and Powerful, &c. *Heb.* 4. 12.

Again, Our Design is not to debase the holy Scriptures (by *deifying* the Light within, as we are falsly accused in his 56th page) but to embrace the Scripture Testimonies, in exalting and vindicating the Dignity of that Light and Spirit which gave them forth, which they testifie of, and direct to. And also our Design is, to render the Scriptures in their place and use; and not to set them above (nor make them equal to) the Light or Spirit that gave them forth.

And whereas to prove the Scripture to be *the Rule of Life* (without making any exception, what Scripture, or what part of the Bible he intendeth) he citeth *Isa.* 8. 20. *If they speak not according to this Word (as a Rule) it is because there is no Light in them.*

Now mark, he has added these words [*as a Rule*] and this Instance neither proveth that Scriptures to be the Word (for the Word came to the Prophets before they wrote) nor yet that the Scriptures are the only Rule; but on the contrary, That it is the Light within that is the *Rule*, that leadeth to speak according to the Word.

But as for these words [*No Light in them*] they are contradicted by *Jenner* himself, who granteth some kind of *Light in every man*; and they are mis-translated; for the Hebrew Note shews, that instead of *no Light*, it is *no Morning*.

And whereas *Jenner* addeth, *Christ sends us to the Scriptures; for saith Christ, They testifie of me; and they are they in whom ye think to have Eternal Life*, p. 57.

This man hath shewn himself to be among Unbelievers, and to think as they did, to have Eternal Life in the Scriptures, but his Thoughts will deceive him; he should have had the Patience to have read Christs following words to those unbelieving *Jews*, viz. *Ye will not come to me, that ye might have Life*, John 5. 40.

Again, How greatly doth this man undervalue the Spirit, and deny the sufficiency of it, where he saith, *It is not the Spirit without the Letter, that is the Rule of Life; and that the obliging power is from the Scripture*, p. 57, 58. Whereas the Spirit of *Truth* leads them that walk in it into all Truth. And the Apostle said, Note

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Walk in the Spirit; and if ye be lead by the Spirit, ye are not under the Law, *Gal.* 5.

And the Witneſſes of the New Covenant ſerved God, not in the oldneſs of the Letter, but in the newneſs of the Spirit. And it is from this Spirit that the oblieging Power to Obedience is received, and not from the Scriptures, as erroniouſly is aſſerted by this man, who hath rendred the Scripture and the Spirit ſo inſeparable, that he ſaith, that *God hath promiſed them to go together*; and for it citeth *Iſa.* 59, 21. *Ezek.* 11. 19, 20. which maketh nothing for his purpoſe: For theſe Promiſes had relation to the Seed of *Jacob*, and prove the coming of the Redeemer to *Zion*, the teaching of God by his Spirit; and that the new Spirit, which he would put within them; and the new Heart, which he would give them, ſhould ſo far agree with the Teachings and Wayes of God, that they ſhould walk in them: So that the oblieging Power is immediately received from God and his Spirit; for thoſe that truly ſerve him therein, who bring forth the Works and the Obedience of Faith, they ſerve and worſhip him from that inward Senſe, and living Knowledge they have of him, and not from the outward report of him: ſo ſuch obey becauſe of God, as injoyned *inwardly* thereto by him, and not becauſe of the Scriptures; God being the Cauſe of their Obedience, and fulfilling of what's written of him, as their duty.

And further, Many have the Letter of the Scriptures, and think to have eternal Life in them, who are without the Guidance of the Spirit: So that the Letter and Spirit are not inſeparable; neither is the Spirit contained in the Letter.

And whereas he appeareth to ſet the Scriptures above the Spirit, as the *Judge or Rule to try its Motions*, as in p. 58 where he ſaith, *So far is the Spirit from being a Rule of Life, that to us it is not the Spirit, but as it moves agreeable to the written word, &c.* which doth not only ſet the Scriptures as a Rule of [and above] the Spirit; but ſuppoſeth the Spirit may ſometimes move not according to the Scriptures of Truth, which is a falſe and abſurd ſuppoſition; for they proceeded from the Spirit; and the Spirit is above, and greater then they, and is able to give both a true diſcerning of Doctrines and Spirits, whether we have

the Scriptures or not, though they be useful in their place to the Man of God, who is in the true Faith, being lead by the Spirit; so that the indispensible necessity for Life and Salvation, we attribute to the Spirit, and not to the Letter.

How would *Fenner* convince (or work true Faith in) *Turks*, *Jews*, and *Infidels*, of Christ, and his being come, meerly by the Scriptures concerning him which they do not believe: for would it be any better then that absurdity called, *Petitio Principij*, for him or any of the Priests so to endeavour their Conviction from the letter: the Priests having no immediate call, and denying the sufficiency of the Spirit, or Light within; whereas it is the Ministry of the spirit, which is living and effectual for Conviction, and Conversion; in that it answers, the Light of Christ in every man: for as the letter kills, so that Ministry which is meerly Littural, and not first immediately received from the Spirit, it is an ineffectual and dead Ministry. *Paul* was not a Minister of the Letter, but of the Spirit, 2 *Cor.* 3 6. he had the gift of his Ministry from the Spirit, and the immediate Power of God, By which he understood and made use of the Scripture in their place, so it was the plain evidence of the Spirit and Power in his Ministry, that wrought conviction.

And to *Fenners* pleading for their *Explaining* (or *Meanings to*) *the Scriptures*; instancing, *Christ praying, in* John 17. 22. *That they may be one, as we are one. These words* (saith he) *according to the Letter, give an uncertain sound*, p. 59.

Now mark again, How hereby he hath confuted himself; for then the Scriptures or Letter, are not the only Rule; but his, and the Priests Meanings, must be the Rule, and give a more certain sound then Christ words: If Christs words give an uncertain sound, where he speaketh so plain, without Parables.

But who are they uncertain to? If they be, it is to those that have rejected his Spirit and Light, who live in sin and iniquity (and such as plead for it) which keepeth from the Unity of the Father, and of) the Son.

And as for the *Skilful Interpreter of Scripture*; It is not the Priests, who deny immediate Teaching, Infallibility, and Perfection in these dayes; but the Spirit of Truth which gave them

them forth, the Inſpiration of the Almighty giveth Underſtanding, *John* 32. 8.

And what Contradiction is this, for *Jenner* one while to ſay, The Scripture is *the Rule of Life, its own beſt Interpreter*, pa. 61. Another while inveys againſt adhering to the Letter of the *Scripture*, ſaying, *The Letter of the Scripture is in ſome places contradictory to it ſelf*, p. 62.

See how contradictory this man is to himſelf, and how like a *Popiſh* Prieſt, herein he argueth. The tendance of much of his work, being to drive People from the Light within; and now from adhearing to the *Scriptures*, raiſing Doubts concerning them: And then whither muſt they go, but to *Jenner*, and his Fraternity for their Meanings? Alas, alas! This is worſe then that *Popiſh* Saying, *You muſt believe as the Church believes*; though that be miſapply'd to a falſe Church, tending meerly to beget a dark Faith; but the Faith begotten by *Presbyters* Meanings, and pervertion of Scriptures, is more dark and implicit; as for Inſtances, Where the Scripture ſaith, Whoſoever is born of God ſinneth not: The *Presbyter* ſaith, *They do ſin, but walk not in a courſe of ſinning, but repent; and God ſees it good to leave ſin in his People to humble them, &c.* And whereas the Apoſtle ſaith, We wiſh even your Perfection: But the *Presbiter* ſaith, *Perfection is a Dangerous Error.* And Chriſt ſaid, Be ye perfect, as your Heavenly Father is Perfect: But the *Presbyter* ſaith, *That's the Meaſure of our Duty, not of our attainment.* (Such like Meanings they have ſold at a dear rate, and made a gainful Trade of them and Scripture.)

So here the Reader may ſee their ſence, and how they own the Scripture to be their Rule, when they oppoſe the very ſence thereof: And what Faith is this ſuch work tends to beget in people, but ſuch a Faith, as is both dark, and anti-ſcriptural?

And as for his threatning our utter *Diſſipation and Deſolation*, page 66. Thats no terifying to us, nor do we believe him, any more then we did many of his Brethren the Prieſts; when near twenty years ago, they propheſied the *Quakers Diſſipation within a year.* And ſo have manifeſtly ſhewed themſelves, falſe Prophets and blind Seers.

T. J.

T. J. saith, *Nothing is more necessary, then the Scripture,* (meaning unto Salvation) *No not our Daily food,——for without it, We sit in the region and shadow of death, we famish in our Souls, and wander like a blind man*, p. 66.

Answ. Though we own, and reverently esteem the holy Scriptures, yet not to be set in the place of Christ as here they are, by one, that though he thinks he both feeds & lives by Scripture, yet he still shews his leanness, deadness and blindness, his ignorance, and Idolatry. And I may say, to him that thinks the Scriptures to be his daily food, his life, and light; he will not come to Christ, that he might have living bread, life, and light. As Christ said to the Jews, who thought they had eternal Life, in the Scriptures, You will not come to me, that you might have life, *John* 5. 40. for Christ is the Way, the Truth and the Life, *Joh.* 14. 6. And if the Way, then the *onely Rule of Life*, to bring men to God, whether they have the Scriptures or not. And this *Fenner* hath confest, *that the Church was for the space of above two thousand Years, till* Moses, *without the Scriptures*; Notwithstanding, still begs the Question, *that it is the good Pleasure of God, they Should be the Rule of Life now*, page 66. but alas, while he and his Brethren deny Immediate Teaching and Divine Revelation now, how should they understand the Scriptures which were from thence given forth, for the Rule of understanding the Scriptures, must be, before and above them, namely the Inspiration of the Almighty, the Spirit of Truth, which leads into all Truth, *John* 16. 13.

As for his requesting us to consider the *German Anabaptists*, *pag.* 68. To this I say, what ever they were, the Anabaptists do as much profess the Scriptures to be their only Rule of Faith, and Life, as he does; although he calleth them, *this Piller and Cloud of fire, this Certain Light of the Sun &c.* pag. 68. I Must needs say this Person expresseth as little sense of God, of Christ, or his Light, as any that ever I knew appear'd so publick as he has done, For though he pretends the Scriptures, *as his onely Rule*, yet no Rule hath he in all the Scriptures, so to term them, the onely *Rule* of Life as our *daily Food*, the *Piller and Cloud of Fire*, as the *certain light of the Sun, &c.* Neither hath he told us what he means by

by the *Scripture*, as to what Translation, how much, or what part of the Bible he takes for his Rule of life: So that I find him vail'd under both ambiguous and disputable terms, as also in wonderful darkness; and there he, and all such, are like to remain, so long as they shut their eyes against the Light of Christ, and stop their ears against his immediate Teaching, as also abusing and perverting the holy Scriptures.

This Point of the Scriptures is fully demonstrated in a Treatise of mine intituled, *Christ assended above the Clouds, &c.*

CHAP. VIII.

Now concerning the LIGHT within.

TOuching which he also accuseth us of *Damnable Errors*; his Matters and Proofs I shall examine by the assistance of the Light within.

I find he is very much beholding to a silly Woman (*Elizabeth Atkinson*) in many parts of his Book, against us and the Light within: But thereby he hath at unawares run himself into manifest Contradictions; for she confesseth the Light within to be *the Manifestation of him who is the Saviour*, p. 70. for he calleth the Light within *the Evil spirit, great Goddess* Diana, p. 74, 75.

Now mark this mans Blasphemy herein, who goeth round again, confessing Christ *to be the true Light that lighteneth every man that cometh into the World*, p. 75. 76.

But again, in contradiction unto plain Scripture Testimony, he calls the Light within,

The weak and dim light of a natural Conscience.

The dim and weak light of Nature, p. 71.

The light of Nature before mans fall, p. 77.

This light within, wherewith every man is inlightened, cannot be an infallible Guide, ibid.

Cannot be Gospel Light, p. 79.

But the Light of Nature only, p 80.

Nature-light, infused into man with his immortal Soul, ibid.

But Darkneſs in compariſon of Goſpel Light, p. 82.
The light of Nature. The light of Nature. The light of Nature, &c. p. 82, 83, 84.
The broken Ceſtern of the Light within us, p. 85.

Confutation.

The true Light, that enligteneth every man coming into the World, *John* 1. is Divine and Immortal (being the eternal Word) not Natural, much leſs an Evil ſpirit, or Idol *Diana*: And the illumination of this Divine Word or True Light, is therefore Spiritual, Divine, and Infallible; not a Light of Nature, as abſurdly is affirmed: Yea, tis as abſurd and prepoſterous, as if on the contrary, one ſhould tell us, That the natural Sun in the Firmament were Spiritual. For the Light of Jeſus Chriſt, the eternal Word, cannot be ſo contrary, or of ſo differing a nature from himſelf, as to be but a weak and dim Light of a natural Conſcience, as moſt ignorantly and groſly is repreſented by a natural man, who is ſo dim, that he neither perceives the true Light, nor things of the Spirit of God; but is as one that puts Light for darkneſs, and darkneſs for light: And herein he has not acknowledged (but rather denied) the *Divinity* of Jeſus Chriſt, who is the true Light, that enlightens every man, *&c. Jo.* 1. 9. And whoſe Light is Goſpel Light? for that it leads out of ſin and evil, unto Chriſt, in whom is Life and Salvation. And this Light within, being confeſt to be the *Manifeſtation of a Saviour*, how then, can it not be Goſpel-light? For I know no difference between the manifeſtation of a Saviour, and Goſpel. But if *Jenner* ſhould begin to pull back and decline from his Author *Elizabeth Atkinſon's* Aſſertion of the Light within, being the manifeſtation of a Saviour; then why doth he ſo much make uſe of her words againſt us, but to ſerve his own turn? Who inſtead of convicting us of *Damnable Errors*, touching the *Light within*; repeateth his dirty Story about a *Quaker* (as he falſly calleth him) in *Briſtol*; and again, telleth Stories of *Mary Gadsbury*, *Gilpin*, and *Tolervey*, pag. 71, 72. as if their Iniquities and Tranſgreſſions were Arguments ſufficient to overthrow the Light within: (O groſs Impudence!) whereas the Light

Light within admits of no iniquity; its their fault that commit evil, and not any fault nor defect in the Light.

And Farther, by this Light within, *is no design of Darkness as T. Jenner* Blasphemously accuses it, pag. 17. For In (answer) to him.)

First, The Light within does not lead men to Reject the *Scriptures*, though it be sufficient, where they are not; and will lead them to Heaven, if obeyed and believed in.

Secondly, This Light within neither *lulls asleep mens Consciences to admit of Wickedness*; nor to render the Doer of Evil to be *Christ* in any; nor doth any such Design arise from the *Light within*, as most wickedly *Jenner* callumniates it.

Thirdly, Neither is the Light within the Author of any such Design, as to *prepare People to receive any Dictates, that any impudent Wretch shall impose upon them*: For, it hath not at all prepar'd us to receive the impious Dictate of *T. Jenner*. which are so impudently divulged by him against the Light within; for it maketh a true distinction, and giveth discerning between Truth and Error, both in word and action.

Fourthly, Neither is there any such design, for to *give men up into the hands of the Devil*; *or to take his impulses of Darkness, to proceed from Conscience*, where the Light within is truly owned and followed; for it hath delivered many from the hand of the Enemy, and brought them out of Darkness, to discern between good and evil Motions, true and false Impulsions.

And whereas *Jenner* relateth *Gilpin* and *Tolervey*, as *pluckt out of the Fire, made living Monument to all others*; meaning when they turned their back from the *Quakers* (and the Light within) As for *Tolervey*, he openly acknowledged his Repentance, for his Apostacy, and Back-sliding from the Light within: But as for *Gilpin* he became a Monument of *Drunkenness* when he was the Priests Convert: So that *Jenner* might have been ashamed to fill so much of his Book with *Gilpin* and *Gadsbury*, a *Drunkard* and a *Ranter*.

T. Jenner confesses concerning the Light whereby every man is inlightened, that *divers Divines, understand the Light, to be the*

Light of Reason proceeding from the Word, the Son of God, pag. 76.

It appears those Divines, had a better understanding, then this dark *Dreamer*, and that they were not so Prejudiced by the Devil against the Light within, as he is, who calls it *the evil Spirit, great Goddess, Diana*, and saith its *no better then the light of* the *Devil, &c.* O sad! How hath the Devil blinded this Man? and what a blind Guide is he, fit to lead the ignorant, into the Ditch and into the Pit, of darkness; but this Light proceeding from the Word, the Son of God, and the reason of it (which is Righteous, and heavenly) will rise up in Judgment and Condemnation against all such blind Guides, and unreasonable Opposers of it.

Again, *Tenner* gives this meaning concerning the Light in every man, viz. *Jesus Christ is the true Light that Lighteth every man, that is Lightned*, pag. 77. Whereas he is the True Light that *lighteth* every man that cometh into the World; it is not *Lightneth* every Man that is *Lighted*. See what a Nonsensical Pervertion of plain general Expressions of Scripture this man is guilty of.

And as to his saying, *This Light within, wherewith every man is enlightened, cannot be an infallible Guide, nor Rule of life to Salvation*, ibid.

How contrary is this, to what was said before? That it is a light of Reason, proceeding from the Word, the Son of God, which proveth it both Infallible, and Rule of Life, in order to Salvation; seeing it immediately proceedeth from the Son of God, which also proveth it the Light of the Gospel.

But now *Tenner* assays to prove, *That it cannot be the Light of the Gospel*, thus, *viz.*

The Gospel was a great Secret with God, unknown to Adam *in the time of Innocency; and first revealed in that Promise, The Seed of the Woman shall bruise the Serpents Head; which was unknown to* Adam *till after the Fall.*

'Tis very strange, that *Adam*, before his Fall, should be ignorant of the Light of the Gospel, when he was in the image of God; or that he should be so benefited by his Fall, as to know more

more of Gospel after, or in his Fall, then before: But this Doctrine is like his saying, *God sees it good, to leave sin in his Sanctified Ones, in this life, to humble them.* Surely the Serpent had no power over man in time of Innocency, while he stood in the Light; he then was in the Way of Life and Salvation: But after the Fall, God, in his Kindness, made that Promise, The Seed of the Woman shall bruise the Serpents Head. *Gen.* 3. 15. that man might be delivered from under the Serpents power, and restored back again, into that lost estate, to walk in the Light of the Living.

And seeing its granted that this Light that lighteth every man that cometh into the World, *was in* Adam *before his Fall*, page 78.

'Tis granted according to the former acknowledgment, That the Light of the Word, *the Son of God*, was in *Adam* before the Fall: and this must needs be the Light of the Gospel, if the Gospel hath any relation to the Son of God, or to his manifestation, as I hope will not be denyed. As also, the Light in *Adam*, in the time of Innocency, is confest, was a very glorious Light, *even the Rule of life to eternal Life, if he had truly followed it*, p. 80.

If so, as is plainly confest by *T. J.* then surely this was a Gospel Light, and *Adam* had injoy'd Eternal life by it, if he had duely followed it, And so shall all they who truly obey this Light in them.

And seeing it is confest, that the *Gospel Light, Shined in Darkness, but the Darkness comprehended it not*, This confutes *Jennen's* endevouring to limit, and appropriate Gospel Light, onely to to a few, or to the *regenerate* onely, for this was spoken by *John*, with respect to him whose life was the Light of Men *John* 1. 4, 5. who was the true Light that lightneth every man, coming into the World.

But this narrow principle, that would limit Saving Grace or Light, but to a few, ariseth from that partial Opinion of a personal Election, as held by Presbyters, which if this man had but fill'd a part of his Book, with maintaining of that Opinion, we should have called him in question for it.

And although every one is not sav'd, but many fall short of Salvation, of the knowledg of God, and of Eternal Life; it doth not therefore follow, that there *is not a Saving Light in every man*, as most vainly and falsly *Jenner* argues, page 78. seeing that this is the condemnation, that Light is come into the World, and men love Darkness rather then Light, because their deeds are evil: *For every one that doth evil hateth the Light*, John 3. 19. And those that rebel against the Light, know not the Ways, because they abide not in the Paths of it, *Job* 24. 13. So that such rebellious ones, are both ignorant of the vertue and efficacy of the Light, and Strangers to the Knowledge of God and Jesus Christ; because they reject his Gift or Principle of Light, which would give the Knowledge of the Glory of God in the face of Christ, 2 *Cor.* 4. 6.

But our asserting Saving Grace and Light, to be free for all men, is not acceptable to such partial-minded men, as hold a particular Election and Reprobation of Persons from eternity, and an Impossibillity of falling away from Grace; contrary to the Text that this *Jenner* hath preacht such a long rambling Sermon from, against us, *viz.* 2 *Pet.* 2. 1. &c.

Again, How can the Light in man, since the Fall, be inferior (as in kind) so much to the Light and Image of God, before the Fall, as to be but Darkness; or in comparison of Gospel Light, worse then gross *Darkness*, as p. 81. Surely here is gross Darkness to be felt in this man, and his work, against the Light, and such plain contradiction, that there is no trust to be had in him; for he has, little more then a leaf before, confest, It was this Light, that lighteth every man coming into the World, that was in *Adam* before his Fall: So then the Light within every man is not Darkness, much less gross Darkness; neither is it contrary, nor any other then the Light of the Gospel, which is the Power of God to Salvation to them that believe. Also *Jenner* is egregiously over-seen in his Proof of the Light being darkness, when he cites *Eph.* 3. 8. *Ye were sometimes Darkness*; which is not all one as to say, The Light of the Word, or the Son of God in you is Darkness, but ye were sometimes Darkness. To which

I

I add, That the Light then ſhined in Darkneſs, and the Darkneſs comprehended it not.

And if the Principles of this Light within (which *Jenner* falſly calls but *Natural*) be ſuch manifeſt truths as theſe, namely *That a man ought not to do that to another which he would not, that another ſhould do to him*, and that it is able to demonſtrate *that there is a God, and that this God is to be Worſhipped*; *That Parents ought to be Honoured*; And that *we ought not to lie nor ſteal, nor commit Adultery, &c.* And that the end and uſe of this Light within, is, that *by Meanes thereof People might ſeek after God*, And Some have attained by meanes thereof, *the diſcovery, that there is but one God*; as alſo to the diſcovery *of many of his Attributes*, as that of his *Eternity, his Omnipotency*, and that *he is the Onely Creator of all Things*; Romans 1.20. Theſe things *Jenner* Confeſſes *pag.* 81. 82. which is an ample acknowledgment to the breaking the neck of his own cauſe, and the confutation of much of his corrupt ſtuff againſt the Light, within, in his acculing of it, of *deficiency*, being but *Darkneſs, Natural Conſcience, groſs Darkneſs; &c.* But where is Scripture for all this? we will not be impos'd upon, by his prooffleſs Arguments, and begging the Queſtion, in his patcht up pittifull Logick, which he ſtates in his own corrupt termes, Which we deny, as not worth repetition, as he ſtates them, with his multitude of vain Tautologies, But to return again to his better account he gives of the Principles of the Light within, of which I Further ask, Was it not the good-will of God to afford all mankind ſuch a Light, as Teaches to do to all men, as they would be done unto? and doth not only demonſtrate to man, that there is a God, but that this God is to be Worſhipped, and the uſe of it, that men might Seek after God; ſurely then, then it is of a Saving property, in it ſelf; however many ſlight, gainſay, and reſiſt it to their own Damnation, yet ſtill this Argues, that God having afforded ſuch a Good Principle, or Light to all men, he hath not particularly nor abſolutely deſigned from Eternity the Reprobation, or Deſtruction of any, But by his Light, manifeſts his pure, and Righteous Law, and the conditions, both of Life and Death, conſiſting in *Believing* or *Diſ-believing*, *Obeying* or *Diſ-obeying*: For God willeth not the Death of Sinners, but rather that they,

quakers Admit ag. ſt
Ignorance & Brutiſm & yet that they may have ſuch
Light enough as ſufficient to lead them to Christ and
Salvation & ſufficient to condemn &

...should return and live, *Ezek.* 18. 32. *and* 33. 11. His Spirit did strive with the old World, when they rebelled; his Spirit strives now with many, who resist it; who though they know not the Vertue nor Efficacy of it unto their Salvation; it doth not therefore follow, that the Spirit of God, is not of a saving property or vertue in it self: no more then it can be so concluded of the Son of God; whom he sent into the World, not to condemn the World, but that the World through him might be Saved, howbeit Men hating of his Light, and loving Darkness rather, is the cause of their condemnation.

And as for *Jenner*'s supposition, in his argument (where he begs the question) of Men, or parts in the World, *where the Light of the Gospel comes not*, this is still contradicted by that confession, that the Light whereby every man is inlightened, is the Light of the Word, the Son of God, the Light which was in *Adam* before his fall, which was a very Glorious Light, even the rule of life, to eternal Life, if he had duely followed it. Besides, the Gospel is preacht in every Creature under Heaven; the Glory, Power, and Wisdom of God is declared and testified of throughout the Creation.

And what must become of those Nations or People, *whom* Jenner *supposes the Light of the Gospel comes not to*? Where shall lie the cause of their Condemnation? Or of those that live in the highest improvement of Reason (as he calleth the Light within) if this *Light cannot possibly save them*, as he saith, page 83, 84.

Is not his Doctrine herein very partial, and renders God cruel to Mankind, his own Workmanship? for this layes all the Fault, and Cause of their Condemnation upon God, while God is accus'd of withholding Gospel, or Saving Light, from the Greatest Part of the World, and of affording them but such a Light, which in the highest improvement, cannot possibly Save. And then, What is it given for? What inevitably to damn Mankind? What Cruelty were this? And how contrary to the Glory of the Creator, and his good-will towards Mankind? But this pittiful, mean, and narrow spirit of riggid *Presbyters*, and some others, which crown all this their opposition against the universal Favour of God upon a supposed personal

ſonal Election (as *Jenner* ſeems to limmit all to the Scriptures, for the working of Faith *in thoſe that are elected to Salvation*) as his terms are, page 84. I ſay, this mean ſpirit of *Presbyterians*, and others of their Affinity, who limit the Holy One, and do greatly derogate from the Glory of the Creator, from the Glory of God, in going to tye up and impriſon his Grace and ſaving Light, in ſuch a narrow compaſs, as only to be where the Scriptures are, or where Prieſt preach; or chiefly to be only in thoſe, that own them in their implicite unſcriptural faith, and partial principles. Lord deliver people from ſuch pittiful mean ſpirits, as thus oppoſe his Free Grace, and Univerſal Light.

And now as touching the ſad effects which (this *T. Jenner* falſly ſaith) follow this Doctrine of *Quakers*, viz. *Of attending the Light within, for the attaining of Salvation* p. 85.

To the firſt I ſay, No ſuch effects follow our Doctrine of attending (the Light within) *as a moving any to forſake the Lord Jeſus Chriſt, the Fountain of Life and Light*; for the Light within which we direct men to, is the Light of Jeſus Chriſt, the Fountain from whence it proceedeth and ſhineth; and therefore it directeth and leadeth them that believe, and wait in it, unto Jeſus Chriſt, from whom the increaſe of Light and life floweth, to them that are faithful in a little. And this is not to go to a *broken Ceſtern*, as the Light within is blaſphemouſly termed.

Secondly, the Doctrine of the Light within, does not draw any from believing in the Lord Jeſus Chriſt, nor from any of the reall Acts of faith in his blood; but tends, to perſwade people into the Living faith; that in the Light of Chriſt people may receive the Living ſenſe of the Blood of Chriſt, to cleanſe them: And this agreeth with the Apoſtles Doctrine, who ſaid, *If we walk in the Light, as he is in the Light, we have Fellowſhip one with another; and the Blood of Jeſus Chriſt cleanſeth from all ſin*, 1 John 1. 7. Now this did not draw any from believing in the Lord Jeſus, nor from Faith in his Blood; but Darkneſs and Enmity do, where the Light is Slighted and Rejected.

Thirdly, The Light within doth not deprive us of any ſtand-

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ing Rule, whereby to try the ſpirits and doctrines; for whatſoever things are reprov'd, are made manifeſt by the Light, *Eph.* 5. 13. And every one that doth Truth, bringeth his deeds to the Light, that they may be prov'd, *Joh.* 3. 21.

So that the Light of Jeſus Chriſt within, is the ſtanding Rule, both to try ſpirits and doctrines; For that it is a Light of that Heavenly Unction, which teacheth of all things, which is True and no Lye, 1 *John* 2. 27. And by this ſpirits are now try'd, whether they are of God, or no, as formerly.

This Divine Anointing within hath diſcovered to us what a bad perverſe ſpirit *T. Jenner* is of, and ſuch dark Oppoſers and Enemies to the true Light (within) who in oppoſition to the Light, bring a ſilly impertinent Story of a *Quaker-Woman in* Dublin, *who cry'd down our Light as Darkneſs*: This is ſuch a like *Quaker* as *Jenner* is, or one of his Siſters, whom our Friends did diſown, as a falſe Propheteſs, as he is made to confeſs; and ſo, they might very well deny her and her Darkneſs, as they do him and his Darkneſs, together with his hoge-poge ſtuff (according as he falſly words it of us) againſt the Light within, concerning which *Jenner* ſummeth up his matter thus, *viz.*

This their great Goddeſs Diana, (*viz.* the Light within them) *is no better then the light of the Devil who* (*in reſpect of them*) *hath changed himſelf into an Angel of Light, to delude them, perſwading them to hearken to the Light within them, to be their infallible Guide, which is no other then to himſelf, and his dictates unto them,* pag. 86. O ſad! What outrage and madneſs is here againſt the Light within, and what blindneſs and blaſphemy, has the Devil led this man into, who but a few pages before, and a little after, hath not onely confeſſed, *that Chriſt is the true Light that Lighteneth every man that cometh into the World*, but alſo hath granted, that the *Light within is the Light of Reaſon, or the Light of the Word, of the Son of God, the Light that was in Adam, before his Fall, the Light of the Image of God, that teacheth both to ſeek after and Worſhip God*, page 78, 81, 82. So far is this Light within from being ſo related to the Devil, or his Engine, to guide to himſelf, or his dictates, as moſt horribly and blaſphemouſly this *Jenner* hath, in contradiction to his words before, and againſt all Reaſon repre-

repreſented it: So it plainly appears that the *Devil* and *Fenner* are ſo far from perſwading any to hearken to the Light within, that their envy doth openly appear againſt it, and their work is to keep people in darkneſs, Sin and ignorance; that the Devils Kingdom might be upheld, which ſtands in Darkneſs and enmity. This Light within, is that which hath ſo manifeſted and weakned the Devils Dominion, that he beſtirs himſelf, and his Inſtruments, moſt of all to extinguiſh this Light within, and to Vail the Glorious Power of it, which is broken forth in our dayes. But I tell the Devil, and his Son *Fenner*, together with the reſt of that black *Band*, that he and they, with all the Powers of Hell and Darkneſs, ſhall never prevail, nor have their deſigns accompliſht againſt the Light within, and Living Teſtimony thereof, which is manifeſt and held forth among the the People of God, and Followers of Chriſt Jeſus, Scornfully (by their Perſecutors) called Quakers.

And now *Tim. Taylor*, who hath ſo highly commended thy Brother *Fenner's* work, calling his Book *his worthy labours*, and ſaith, *Let his own works praiſe him in the Gates.*

Hereby thou haſt but diſcovered thy own Weakneſs, and Darkneſs, and therein haſt pertaken with him, accounting him *a Learned man*; Indeed *Thou* and *He* have ſufficiently diſcovered what Learned Men ye are; but canſt thou ſtill think, that he is ſo worthy of praiſe in the Gates, for his pack of confuſion, and Blaſphemy againſt the Light within, and beſpattering and reviling the Children of Light, with his durty lying impertinent Stories? wherein thou haſt in ſome degree in thy Epiſtle rendered thy ſelf guilty, not onely in approving of *Fenners* baſe ridiculous ſtuff, but alſo in raking up the falſe (and long ſince confuted) Stories of *Danſon* and others of our Enemies.

Whereby thou haſt alſo inſinuated deceitfully againſt honeſt *Sam. Fiſher*, and others of us, to make people believe, as if ſome of us (at leaſt) were Jeſuits, Papiſts or little better: But we have the Teſtimony of a good Conſcience againſt thee herein,

In, which is matter of joy to us that we are clear, of thy unjust Reproach, and Calumny; thou and thy *Brother* having rejected the true Light within, and shew'd your selves Enemies to it.

I leave these Scriptures upon your Heads, which you may read and consider of.

Isaiah 5. 20, 21. *Wo unto them that call Evil Good, and Good Evil; that put Darkness for Light, and Light for Darkness, &c.*

Read also *Matt.* 12. 31, 32. *Mark* 3. 29. *The Blasphemy against the Holy Ghost shall not be forgiven, &c.*

G. W.

CHAP

CHAP. IX.

Some of the manifeſt Contradictions collected out of *Timothy Tayler* and *Thomas Fenner's* work againſt the *Quakers*, whereby they both contradict themſelves, and each other: Together with ſome brief Notes, or Animadvertions upon them.

T*Im. Tayler* ſaith (in his Epiſtle) *Now this was that Cento and Rapſody of the Hereſie of the* Quakers (*viz. A Councel of Jeſuits in* London) — *I am ſatisfied that many Jeſuits are deſignedly* Quakers, *ſtalking under them, and plowing with their Heifer*. p. 19, 20.

T. T.] his Contradiction, viz. *The Lord anoint their Eyes with Eye-Salve—that they may ſee their Hereſie is but of yeſterday: They began in* Lancaſhire, *in the year* 1652.

Animadverſion.] It is a groſs Falſhood, that either the *Quaker's* Religion is Hereſie, or that they are taken with the *Popiſh* Fragments, or that the *Jeſuits* ſtalk under them, which falſe Inſinuation of T. T. is alſo contradicted by T. T. himſelf, in ſaying, *Their Hereſie is but of yeſterday, and that they began in* Lancaſhire, *in the year* 1652. But ſo did not the *Papiſts* and *Jeſuits* Hereſie. And T. T's. ſaying, *That fifty of the Jeſuits met together at a Councel in* London, *and deputed a publique Agent to* Rome—*and that it was reſolved, that Jeſuits ſhould be appointed to joyn themſelves to the Societies of Religious Men of all Perſwaſions in* England, *to widen their Differences, create Animoſities, &c.* I ſay, if ſuch a thing was, it proves no more that the *Quakers* are *Papiſts* or that the Jeſuits ſtalk under them, then it doth concerning Presbiters and Independants, but Rather that *they* are influenced with the Spirit of the Jeſuits while their animoſity and enmity appears ſo great againſt the Quakers.

T.T.] *My end is to Convince the Quakers—— the Lord anoint their eyes, &c.* epist. page 25, 26.

T.J. his Contradiction to his Brother *Tayler*] viz. *These Impudent Creatures, devils incarnate* (meaning the Quakers) p. 195. *the certainty of their utter Ruin and Damnation hastening upon them, &c.*

Anim.] *T.T.* herein appears not so outragious, as his Brother *Jenner*; for to account us Devils incarnate, and our utter Ruin and Damnation to be certain and hastening, agrees not with endeavouring to convince us, and *Timothy*'s praying the Lord to anoint our eyes—which are so clear however, as to see the manifest Contradiction of these two Brethren.

T. T. Epist.] *O that he that is the true Light, that lighteth every man that cometh into the World (that is, natural men with natural light, and spiritual men with supernatual Light) would enlighten these poor deluded souls, &c.*

T. J. Contr.] *They find Christ called a Light, and that it is he that enlighteneth every man that cometh into the World—these things they wofully jumble together; and all is because there is no Light in them*, p. 87.

Anim.] If Christ inlightens every man that cometh into the World with any kind of Light, then its false and contradictory to say there is no Light in the *Quakers*, and erronious to account Christs Light (in any) natural, while [He] the true Light, is the eternal Word, from whom it immediately shines in the *Conscience*.

T. J.] *You have heard how little they resemble the Saints; hear also how much they resemble those possessed of the Devil, not in their Trembling only, but in all their postures*, p. 18.

T. J. Contra.] *A Shaking and Trembling hath seized on all parts of their body — for these their practices they alledge the Examples of the Saints of old, as* Moses, Daniel, Ezra, Habbakkuk, *and others*, p. 16.

Anim.] And were not *Moses, Daniel, Ezra, Habbakkuk, &c.* Saints who Trembled? who were not therefore possessed of the Devil, neither are we, who both resemble them in trembling, and witness the same divine Word and Power, which caused them to Tremble; which as appears *Tho. Jenner* never knew, either so much as to cause, his Flesh, his Earth, or his lying Devil, to Tremble, much less to be removed he speaks thus reproachfully and Blasphemously of Trembling in general.

T. J.] *We have too many Grounds of Fear to believe that the Quakers*

kers *are instrumental to the introducing of Popery, taken from their Principles, &c.* p 164.

T. T. Contra.] Epist. *Their Heresie is but of yesterday, they began in* Lancashire, *in the year* 1652.

Anim.] And did the *Papists* Heresie begin but in that year? See how plainly these men contradict one another, and how T. J. contradicts himself when he saith, *The* Quakers *did arise from the* Enthusiasts *and* Libertines, p. 20, 24. I ask, Do not the *Papists* count *Enthusiasts* (so called) *Hereticks*? What Confusion are these men in? Our Rise and Foundation (which is the *Rock of Ages*) they see not.

T. J.] *As for that their Error, touching Christ being no distinct Person from the Father, &c.* p. 36.

Contra.] *Their first damnable Error is, They deny Christ to be God and Man in one Person.* p. 34.

Anim.] This is such Confusion as to say, Christ, God and Man, in one Person, is distinct from God, unless he'll say, that the *three* supposed *distinct Persons* (in the Godhead) *as persons* are not God (there being *oneness and an equal Communication in the Deity*, p. 33.) and then it follows, that the divine Essence or Deity, ought not to be distinguished (into distinct or seperate Personalities) as hath been by humane Learning and Invention.

T. J.] *Christ a distinct Person, from the Person of the Father*, p. 34.

Contra.] *Christ the express Image of his Person*, p. 32.

Anim.] The Image of a Person is not another person distinct from the same, unless he can prove, that one Person, with his own proper Image, makes two distinct persons: But Christ is the *Brightness* of the Glory of the Father, and express Image of his *divine Substance*, which is *one God, one infinite Beeing, &c.*

T. J.] *The fourth damnable Error that they hold is, that Christ is in every man*, p. 38.

Contra.] *'Tis true, Christ (as God) by his Omnipresence, is every where, even in Hell, and among the Damned*, p. 39.

Anim.] Where then is the *damnable Error*? What we hold in general is, That a Light of Christ is in every man, in order to make them capable of forsaking sin, and of attaining to the Revelation of Christ within.

T. J.] *We are justified only by the Righteousness of Christ without us*,

Contra.]

Contra.] *That we might be justified by the Faith of Christ*, p.43. —*upon the account of the imputed Righteousness of Christ, the soul appears altogether lovely in the sight of God, without Spot or Wrinkle*, p. 46.

Anim.] The Righteousness of Christ is revealed within unto Justification, if we be justified by Faith (*Rom.* 8. 4.) (and Christ fulfilleth the Righteousness of the Law within) for the living Faith, its Opperation and Righteousness (which only is truly imputed) are known and received within by the true Believers: And it is Faith that purifieth, and so maketh lovely, by removing Sin and the Spots thereof.

T. J.] *Their dangerous Error concerning Perfection—That real Saints are perfect, and perfectly holy in this life, without sin, &c.* p. 44.

Contra.] *Our Purgatory is the Blood of Christ; for his Blood cleanseth from all Iniquity*, 1 John 1. 7. p. 46. *Let patience have its perfect work, that ye may be perfect, and entire wanting nothing*, Jam. 1. 4. p. 47. *We wish (saith the Apostle) even your Perfection.* Again, *Let us go on to Perfection*, p. 49.

Anim.] Yet this man dare not say, that the Apostles held any dangerous Error in this matter of Perfection, which so much they asserted and pressed unto, as by vertue of the Power and Blood of Christ, which is trodden under foot by such Devil's Lawyers, or Pleaders for Sin, as this man is.

T. J.] *He that is born of God sinneth not; for his Seed remaineth in him, and he cannot sin*, 1 John 3. 9. p. 49.

Contra.] *The meaning of the words is this, That he that is born of God cannot Sin unto Death, though they Sin—yet not so, as to continue in Sin without Repentance*, p. 50.

Anim.] If he that is born of God neither doth nor can sin, then he has so known the Effect of Repentance and Forgiveness, as that he doth not do that which is to be repented of, nor commit evil to occasion a daily Repentance, as hypocrical Priests and Professors do, whose *repentance* being but *feigned*, it is not unto Life nor Salvation.

* A Damnable Error and Blasphemy.

T. J.] *God seeth it good for many Reasons, to leave a remnant of sin * in his sanctified Ones, here in this life; as namely, that they may here live by Faith and not by Sight, that there may be maintained a spiritual Warfare; also to humble them, and to manifest his Grace*

It seems to be a pound error to assert [illegible] to be attained to in this life yet a man can live without Sin

Grace and Power to uphold them through Faith unto Salvation, p. 51.

Contra.] *His Blood cleanseth from all Iniquity—Let Patience have its perfect work, that ye may be perfect, and intire wanting nothing—We speak Wisdom among those that are perfect*, 1 Cor. 2. 6. [*We wish even your Perfection.*

Anim.] Then God doth not see any good Reason to leave sin in his sanctified Ones; neither doth the Life of Faith or Humility consist with sin; nor doth God own sin to be of any such necessity, or good use, as *Jenner* owneth (and pleadeth) it: And to be sure Humility is not wanting where Patience hath its perfect work, to the obtaining this Perfection, which in Scripture terms he feignedly granteth, but in his own, most erroniously opposeth, as Erronious.

T. J.] *Their damnable Errors concerning the Scriptures, They deny the Scriptures to be the Rule of Life—it is not the Spirit without the Letter; but the Scriptures (as including the sense of the Author) is the* Rule of LIFE——*So far is the Spirit from being a Rule, that to us it is not the Spirit, but as it moves agreeable to the written word*, p. 52, 57, 58.

Contra.] *They need a skilful Interpreter—and lastly, the riggid adhering to the Letter of the Scriptures, and to the sound of words therein, without admitting of a wholsom sense, &c—for the Letter of the Scriptures is in some places contradictory to it self, and without searching out a sound sense, will countenance notorious Religions*, Arrians, Papists, Ranters (*and whom not?*) *in their Tenents.*

Anim.] Then from this the Scripture or Letter is not the Rule of Life, but the sound sense; the Rule of Life is direct and perfect, so not contradictory to it self (for so no absolute Rule is) And the sound sence of Scripture is not given by fallible Priests, with their humane Learning; but by the infallible Spirit of Truth, which therefore is the absolute and only Rule, which never moves contrary to any Truth, either in the Scriptures, or elsewhere: I may justly urge the Question; where do the Scriptures call themselves *the Rule of Life*, or *the only Rule of Faith?* And if no where they call themselves so, by what Rule must we believe this high Title, unscripturally put upon them?

T. J. his Reviling (and Blasphemous Termes put upon) *the Light within*, viz. *The evil spirit, or light within them—this their great Goddess* Diana—*the light within them*, p. 74, 75.

Contra.]

In many things we ostend all
[illegible] not is in scripture called
a [illegible]

Contra.] But *Eliz. Atkinson* (who is this *Tho. Jenner's* Author) saith, *The Light within is but the manifestation of him who is the Saviour*, p. 70.

Anim.] The manifestation of Jesus Christ the Saviour, cannot be either evil Spirit or Idol, as blasphemously and contradictorily is here implyed; for the Light of Christ within, or his Manifestation, witnesseth against all evil spirits (such as *Jenners* is) and against all Idolatry and Idols.

T. J.] *This Light that lighteth every man that cometh into the World, was in* Adam *before his Fall—Its impossible it should be meant of the Gospel, or the Light thereof—This Light in every man cannot be Gospel-light, but the Light of Nature only*, p. 78, 79, 80.

Contra.] Yet, *This Light proceeds from the Word, the Son of God*, p. 76. and p. 81. (he calls it) *The Light of the Image of God before the Fall.* And p. 80. *This Light was to* Adam, *in the time of Innocency, a very glorious Light, even the Rule of life to eternal Life, if he had duely followed it.*

Anim.] See how apparently this man confutes himself; for the Word, the Son of God, is not Natural, neither is the Image of God nor the Light thereof Natural, but all divine and spiritual, therefore the Light of the Gospel, see 2 *Cor.* 4. 4, 6. And this Light in *Adam* (before he fell) which would have been even the Rule of life to eternal Life (had he duely followed it) must needs be Gospel Light, else how could it bring forth such an effect of of the Gospel, as to lead man to Eternal Life?

T. J. accuseth the Light within of *Deficiency*, saying, *It is but Darkness in comparison of Gospel-light*—And further adds, *This their great Goddess* Diana (*viz. the Light within them*) *which they so much deifie, is no better than the Light of the Devil*, p. 82, 86.

Contra.] *The Light* (meaning) *in every man, consists in common Principles—Such manifest Truths as these—viz. That a man ought not to do that to another which he would not that another should do unto him: It is also able to demonstrate to a man, that there is a God, and that this God is to be worshipped; that Parents are to be honoured; that we ought not to Lye, nor Steal, nor commit Adultry, &c.* p. 81. *And the end and use of it is, That by means thereof People might seek after God; and some have attained (by means of it) the Discovery, &c.* page 82.

Anim.]

Anim.] He that runs may read *Jenner's* manifeſt Confutation to himſelf herein, and his breaking the neck of his own corrupt cauſe againſt the Light within; for neither doth the Devil nor his Darkneſs conſiſt in any ſuch good Principles, or manifeſt Truths, but in the contrary, viz. in Deceit and Iniquity: Neither hath the Devil any ſuch good End, as either to bring to ſeek after God, or to attain to the diſcovery of him; but to keep them in Darkneſs and Blindneſs.

T. J.] *The Light within, which the Apoſtle* Paul *following (before his Converſion) was led thereby to horrible Perſecution*, p. 218.

Contra.] *This Light within conſiſts of common Principles, imprinted upon the reaſonable Soul, and are ſuch manifeſt Truths as theſe, viz. That a man ought not to do that to another which he would not that another ſhould do unto him*, p. 81.

Anim.] Surely then it was not the Light within (but Darkneſs) that led *Saul* to horrible Perſecution; for that is both out of Truth, and unreaſonable, and not as a man would have another do unto him, for his Religion or Conſcience.

T. J.] *This Light of their's came from Hell*, p. 45. *The Light within them, 'tis no better then the light of the Devil*, p. 86.

Contra.] *Divers Divines underſtand the Light (whereby every man is enlightened) to be the Light of Reaſon, proceeding from the Word, the Son of God*, p. 76.

Anim.] What Confuſion and Mad-work doth this man make againſt the Light of the eternal Word or Son of God, which neither came from Hell nor the Devil? But his horrible Blaſphemy comes from both, as is eaſie to ſee and judge in the Light.

T. J.] *You have heard how little they (to wit the* Quakers) *reſemble the Saints.*

Contra.] *The Devil, in reſpect of them, hath changed himſelf into an Angel of Light*, p. 86.

Anim.] O that this man would be perſwaded to ſee his Madneſs and Out-rage againſt the People of God, and his Light within; and how the Devil, in reſpect of him, is ſo far from reſembling Saints, that he reſembles a Murderer, and an inveterate Enemy of Truth and Righteouſneſs. And to his matter, I ask, If there be no Reſemblance between an *Angel of Light*, and the *Saints*?

However if this T. J. or any for him, further shall attempt to make a publique Reply to us, we doubt not but to have further occasion, thereby to lay open their Wickedness and Folly, and to vindicate Truth, whether *Fenner* shew himself in fury (as he hath done) or pull back his Horns, to a pretended Meekness, *the true Light* will see and manifest him, and such as take his part against it.

Note, That many such false Aspersions and Calumnies, as *Fenner* and his Brother *Taylor* have cast upon us in their Book, were long since Answered and Refuted by that *faithful Servant of Christ* Richard Hubberthorn, in his Answer to the *Phanatick History*, which he plainly manifested to be both a partial and false Relation.

From a living Witness for Truth, against Falsehood and Error, being one that is resigned (in the true Light) earnestly to contend for the Faith that was once delivered to the Saints,

G. W.

THE

THE
Second Part
OF THE
SERIOUS APOLOGY.
FOR THE
Principles & Practices
Of the People called
Quakers, &c.

By William Penn.

Printed in the Year, 1671.

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Quakers, &c.

CHAP. I.

An Introduction: Two things premised, that these Controversies have been already handled; and that the man is too Vain-glorious; his Envy rebuk't; he is ignorant of distinct Writing; a Scribler; the Method of the whole Discourse.

The Introduction.

IN my Answer to the latter part of this Rapsody of *Slander* and *Imposture*, I must take leave to premise two things.

First, That as these very Points in controversie, have been throughly considered, upon several occasions (as is evident in the Books of many of our Friends; both of them living, and those that are at rest with God) so can we find nothing new, either of *Objection* or *Slander*, that might deserve our further Thoughts; but a meer *Gleaning of that Harvest of Lyes and Error*, in which so many of his *Brethren* (and *Satans Labourers*) have been, for these twenty years past, most diligently imployed: Yet for the sake of such, as may be imposed upon, and deceived into an Apprehension of the Truth and of these detestable *Imputations* (through their Ignorance, *as well of Us and our Principles, as of the Priests and their sinister Practices*) we shall condescend to take them into our serious examination.

Secondly, Nor would I have the man conceit, it was his strength of Argument that necessitated two to answer it; since the meanest had been more then enough, for an *Adversary so feeble and incompetent*:

temperem: but being both alive, and particularly concern'd (because abus'd in the Discourse) we can do no less for the Truth, our Brethren, and our selves.

And now I must declare, I am asham'd and troubl'd that any man should live so long, and to so little purpose. He recommends his Discourse with Sixty Six years of Age, as if we ought to infer *Verity* from his *Antiquity*; not considering, *Bis pueri senes*, and that his Age gives but a more just Reflection upon his Folly, whose best *Apology* will be his doting.

Certainly he must have been very envious in his Youth, in whom the *Flames of Wrath are so unquenchable in old Age*. And instead of *Simeon's* Farewel, *Now let thy Servant depart in Peace* (in opposition to the tenor of the Gospel of the Son of God) he is taking his leave of the World, *with a Proclamation of War and Persecution to his Co-dissenters* (worse then *Amilcar* of old, that made his Son to swear an implacability to the *Romans*, that he might continue his hatred with his Posterity) which however like, it was to a gallant and injur'd *Carthagenian*, was but an ill Copy for a *Christian Minister* to write after (indeed to out-do) But if that vulgar Fancy were true, Of men's degenerating into the *Irish* Nature by living in the *Irish* Air, we might know whence to derive his Massacring Stile and Doctrine: But as the Innocence and Patience of our Friends there, prove that an Imagination; so his ancient Fierceness against all that suited not the model of his crazy brain, shews it to be his very Nature. *And what is bred in the Bone* (we have so far reason to allow the Proverb) *will never out of the Flesh*. I shall only say, that the *narrow spirited envenom'd Presbyter* (who like to that *Aegyptian* King of old, lop's all to his stature that are longer, and stretches all to his length that are shorter) is the *Metropolitan Canker* to the serenity and security of all humane Society. But because his Religious Matters first present themselves, I shall suspend my Character of the man and his Brethren, till I have given them their due consideration.

And that I may begin, I must profess, I have not been more at a loss for a Beginning in any *Adversary*, that has fallen
P. 87, 88. to my share. I chose to take my rise of Answer from his endevours to prove, we are against Preaching.

But

But such is the unhappiness of this miserable *Pedagogue*, that in seeking to immitate a *Writer*, he plays the *Scribler*, leaving us strangely in the dark for a Beginning.

He call it Sect. 1. the next is also Sect. 1st, the next to that Sect. 3d, then Sect. 1st again, and Sect. 1st follows that, and then Chap. 3d: But because the *Compositer* has shewn himself more a Master of his Trade in the punctuallity of his Pages, then the *Person* himself a *Doctor* at Writing, by the mistake of his Sections; I shall refer the *Reader* to the several Pages for proof of my true Citation.

As to the method of my Answer, I have not design'd the common mode of printing his words at large on all occasions, but having perus'd an intire Section or Chapter, I have digested or contracted the scope and tendency of the whole into some one or two Positions, which with all convenient brevity, are fairly Examin'd, and I hope as rationally Confuted.

CHAP.

CHAP. II.

The whole Discourse divided into matter of Fact and Doctrine; his Charge of our disowning Preaching; his Proof, both considered, and our Innocency cleared; his Proof no Proof, except against himself; our words perverted; the Scriptures, urged against us, are for us; a Caution to him to understand himself, and us both, better the next time; his Answer to our Objection, against humane Ministry reply'd to, and refuted; his Contradiction about Revelation; *the Scriptures asserts the Doctrine of* Revelation; *so do* Moses, Job, *the* Prophets, Christ, *the* Apostles; *it is the Tenor of the Gospel; yet we own the holy Scriptures, Historically, and Doctrinally; Revelation an old Protestant Doctrine; Miracles not the greatest Testimony to the Christian Religion; that* Revelation *may be without* Miracles; *what we mean by* Revelation, *and what we mean not; his Error about the justification of the* Priests *and* Levites *under the Law; his Interpretation of* Jer. 31. 34. 1 Joh. 2. 27. 2 Pet. 1. 19. *refuted, and the places vindicated; the Conclusion by way of Apology, for length in this Particular.*

HIS whole Discourse may be considered under these two Heads, *Of matter of Fact, and matter of Doctrine.* My Business will be to Detect his Falsity in the First; and Error in the last.

He confidently chargeth us with a denial of the usefulness of Preaching (it is the Title of his Section) and hopes to prove the Charge from this Expression, in a Book, written by *G. Fox*, call'd *Truth's Defence*, viz. *If any Soul be once made one with God by the Spirit, who dare deny but all Scripture is fulfilled in them; therefore they need not to teach them.* For this (says he) they alledge *Jer.* 31. 34. *They shall teach no more every man his Neighbour, &c.* and *Jer.* 2. 27. *You need not any man teach you*; also 2 *Pet.* 1. 19. *To have a more sure Word of Prophesie, &c.* This then is matter of Fact, that we deny the usefulness of Preaching; the Evidence is this Citation out of *G. Fox's* Book, and the Scriptures quoted.

But

But certainly he deserves to be beg'd for a Fool, that could embrace any thing so false and senseless for Truth and Sincerity? The man has vainly set up the Puppet of his own Fancy, and then pelts as at a real Substance: He rather seems to express what he would have, then what really is; as if he took more delight that we should be *Hetrodox*, then that we were *Orthodox*: And indeed, we have reason to believe, That his Displeasure against our being in the Right, runs paralel with the satisfaction he takes to represent us in the Wrong.

What man of Sense can interpret from *George Fox's* Expression, the uselesness of Preaching? If he had said of *Men's Preaching, whom God never sent, but that run of their own heads, made by the will and appointment of man, that Preach for Hire, and Divine for Money, and prepare War against such as put not into their Mouthes; but like ravenous Curs, seek Gain from their Quarters, stealing their Neighbours words to supply their own defects, and the Hour-glass*; I do confess the inference had been natural. But to affirm *G. F.* denies Preaching (singly as such) because he says, they need no Teaching that are made one with God's Spirit, were to suppose, he deny'd even the Spirit's Teaching; which were to clear the *Quakers* of what the Priests think to be our most damnable Doctrine, viz. *To Preach by the Spirit*: If then it cannot be suppos'd, unless they would take that for granted, which they most vehemently deny; namely, *That we disown the Spirit's Teaching*: It follows that it was not all Teaching; but that which turns to no profit, *The Traditions and Commandments of men, the Science, falsly so call'd*: And that this must needs be the intent of that Passage, our constant Assemblies (even when our Adversaries dare not to shew their Heads) are pregnant Instances; which though urged by *Tenner*, to bring a Contradiction upon the *Quakers*, it inverts more strongly upon himself; since that he might conclude, we oppose not all Preaching, against which his Arguments are mostly levell'd. He must either begin again, and undertake the vindication of his *Hackny Homilies, and Hireling Sermons*; or else, relinquish all pretence to *Objection* against our *Doctrine* in the Point.

It is a piece of *Sophistry*, as black as *Hell*, to say, *That because*

the Quakers *deny all humane Teaching, or the utmost knowledge of degenerated, avaricious, proud, perſecuting Prieſts, to be inſtrumental for the convincing or converting any; that therefore they deny all Preaching, even that which flows from the divine Power and Spirit of God.*

Beſides, Had *G. F.* intended any ſuch meaning, as is ſuggeſted by the man in hand, I cannot ſee the leaſt Unreaſonableneſs in it by his own avow'd Principles: For it is generally agreed upon, That ſuch as have perfect Underſtanding, need not the help of any to inform them; and certainly he that is made one with God, can never be ignorant of what is fit for him to know of him, to whom he is perfectly united: This Doctrine the man himſelf teaches, ſaying, That ſuch as are come to Chriſt, need no man to teach them; which is an Expreſſion leſs comprehenſive then that us'd by *G. F.* read p. 101.

The *Scriptures* urg'd to prove the neceſſity and uſefulneſs of Evangellical Teaching, he has not the leaſt ſhare in; and we profeſs our ſelves to be the men that have fulfilled them: For as that *Miſſion* of, *Go into all the World, and preach the Goſpel* (with the reſt of the ſame tendency) was given to a choſen ſort of men, divinely qualified and inſpir'd for the Work (which none of our *Anti-revelation Adverſaries* will dare to derive their Orders from) ſo do we poſſitively declare to all the World, that we have received a Meaſure of that ſame *Anointing*, and by it being qualified in our ſelves, through much *Travel, Temptation, Sorrow*, and *Experience*, we are become able *Miniſters* of the everlaſting Goſpel; *and not in Corners, or under the protection of Earthly powers, nor yet in ſet places for large ſtipends, but freely with our lives in our hands, in Perils, in Straights, in Wants, and through great Tribulation, have proclaim'd the acceptable Day of the Lord*, namely, that *to as many as believe in the univerſal Grace, with which God hath indued them, and* (repenting of their former Iniquities) *do obey the ſame, ſhould have remiſſion of ſins, and eternal Salvation*: And this both hath been our practice, and will be to the ends of the Earth.

So that his great Pains, and many Scriptures alledged, to maintain the uſefulneſs of Preaching, are no otherways of ſer-

service, then to detect his own Folly; and therefore wholly needless to the matter in hand.

To conclude this Point, I shall advise the man in his Reply, (if he may think it worth his while, and I know no reason why he should not, since the older he grows, the more he dotes) to distinguish between the *Quakers* denying the Spirit's Teaching (which is Free and Universal, without Money and without Price) and the costly Teachings of a pack of insolent Hirelings: Had he been but inform'd of this before, he might have sav'd himself, and the Printer, the pains of so much useless Matter, and me the trouble of animadverting; For it was never yet in controversie with us, whether we own'd, that in an Age as dark, ignorant, and degenerated (as this manifestly is) it may be necessary for any illuminated and converted, to Preach the Way of Redemption and Salvation to others (for in this sense the Holy Ghost teacheth) since we both assert and practice it: But the Question ever was on this hand, *Whether ever men, only qualified with natural Gifts and acquired parts (not cleans'd, sanctified, and set a part by the eternal Spirit, for the work of the Ministry, but Proud, Covetous, and Persecuting) were the undoubted Messengers of the Lord Jesus Christ?* This we utterly renounce, as a damnable Position, and which rests on our *Adversarie's* side to prove. Something he ventureth at in the sequel of his Book, but with his usual reason and success, as shall anon be manifested.

In the mean time I shall attend his pretended Answer to what he calls our Objection, viz. *That we have Teachers among us, but they are such as are inspir'd; the contrary, though they may use the words of Scripture, yet are false Prophets; because they say, The Lord hath said, and yet the Lord never spoke to them, and we abide by it.*

His Answer admits of two parts; both which I shall faithfully contract into the narrowest compass I can, without injury to him, or it.

First, *They, who formerly spoke by immediate Revelation, as Moses and the Prophets, Christ and the Apostles, did confirm what they said by Miracles; the consequences are plainly this, that there is no mediate Revelation.*

Secondly, *That the only Sign and Evidence of real Inspiration is the working of Miracles.*

To which I Reply, That greater impertenency no man can be guilty of, then to affirm or teach, *that there is a Revelation not Immediate*; it is a direct contradiction in terms; for that which is revealed must be *immediately*, or else it cannot rationally be a *Revelation*, but *Tradition* rather.

Nay, The Scriptures cannot be properly stil'd the Revlation of the Will of God, till they are first open'd by him, who was found worthy to Unseal the Book; *That Spirit of Truth, that opens, and none shuts; and shuts, and none opens.*

The Scriptures give this Testimony to what I affirm, That 'tis *the Inspiration of the Almighty which gives Understanding*: *And none can come to the Father but by me*: *None knows the Father but the Son, and him to whom the Son reveals him*: *None knows the things of God, save the Spirit of God*: *I will be with you to the end*: *If any be otherwise minded, God will reveal it to him*: with many the like Expressions, which afford us thus much, viz. That since no man knows the Mind and Will of God, neither can rightly discern of Spiritual Matters, but as they are reveal'd and manifested by the Spirit of God; the very Scriptures themselves are not a Revelation to him, but the sense and purpose of them (so immediately reveal'd by the eternal Spirit) *is the only true Revelation, and the Scriptures but a Godly Tradition.*

Job 32. 8.
John 14. 6.
Mat. 11. 27.
1 Cor. 2. 11.
Phil. 3. 15.

Moses did not conclude his Predecessors ignorant of the Will of God, who were without a written Law; Nor did *Job* say, That the naked Books of *Moses* were able to give Understanding, *but the Inspiration of the Almighty*, Neither did *Christ bid them read the Scriptures, that the Father might be revealed to them.* Nor the *Apostles* require the *Churches to have recourse to their Writings* (then scatter'd amongst them) *as what would only reveal to them the mind of God.* But as they affirm'd and preacht the impossibility of knowing the things of God any other way, then that of Revelation from God; so did they attribute all such Science, not to their Writings, but to his Spirit; directing all to the Grace, Spirit, and Anointing, as their most infallible Teacher.

Nay,

Nay, The Lord (in his Wisdom) apprehending, that the People would not believe *Moses*, unless they had some sensible and convincing Evidence, was therefore pleas'd to say, Moses, *Lo I come in a thick Cloud, that the People may hear when I speak with thee, and believe thee forever*, *Exod.* 19. 9. This was far from God's not speaking so, as that the People should not hear as well as *Moses*, or the Prophets. And truly, the plain *English* why we believe not the Black-Coates of our Age, is because we don't hear God speak to, or by them.

And indeed, it is the very tenure of the new Covenant, that all should be taught of God, which does not exclude direction (the tendency of Preaching under that Covenant, being to direct to that which alone can teach) as I may meet with a man upon the Road, who not being able to inform me of the Way I would go, directs me to such a *Post*, where the *Town's Names and Cross Ways are inscribed*, for the information of *Passengers*: He cannot be said to teach me the right Way, but he may be truly allow'd to direct me to what was able to inform me. The *Samaritans* believ'd the Report of the Woman, and embrac'd her Direction; but the Revelation was not from her, but from Christ; For no sooner were they come to him, to whom the Woman had directed them for satisfaction, but they had this Testimony to bear against all implicit Faith (and that not because of what she said, but what they themselves had seen and known of Christ) that they did believe, *He was the Messiah*, and only begotten Son of God.

Nor would we be thought to lessen the Vertue, Use, and Reputation of the Holy Scriptures, whilst we endeavour the vindication of the Holy Spirit in his Office of Revelation to Believers.

They are useful in two eminent Respects.

First, *Historically*, as giving us a true Narrative of the Transactions of those Ages of the World, in reference to the Church or State of both *Jews* and *Christians*, their Tryals, Troubles, Temptations, Lapses, Recoveries, and perfect Victories.

Secondly, Doctrinally, as presenting us with a true Account the Principles and Doctrines of the People of God, their holy

holy Faith and Patience; I cannot phraſe it better, then a divine Glaſs, in which we ſee (I ſay WE SEE) *who firſt have that Heavenly Organ and Eye opened by Inſpiration and Revelation*) the States and Conditions of the primitive Saints; which is matter of unſpeakable Comfort and Confirmation, as well of Good Example to us; yet ſtill, the efficient Cauſe of all, is the convincing Revelation and Operation of the eternal Spirit of God; and the Scriptures are only uſeful, as unfolded by the Inſpiration of the ſame.

This is no new Doctrine, but the old and beſt ground that the firſt *Proteſtants* proceeded on againſt the *Papiſts*, in vindication of their Revolt, and ſeperated Faith and Worſhip from thoſe *Romaniſts*, as *Luther, Zuinglius, &c.* abroad; and *Whitaker, Reynolds, Jewel, &c.* at home: Only the intereſt of the Mercenary Prieſts of theſe Times being varied, they have alſo chang'd their way of proſecuting it; and ſtick not to deny us thoſe Pleas, they once with confidence employ'd againſt their *Romiſh Adverſaries*, which this old angry man might have been pleas'd to obſerve. But,

Secondly, *That the only Sign and Evidence of Inſpiration is Miracles*, I utterly renounce and deny, as what is moſt falſe and unworthy of the *Reaſon, Perſpecuity, and Self-evidencing verity of the Chriſtian Religion.*

I need not go far to detect the falſity of the Aſſertion; ſince many, nay moſt of the Prophets, are not recorded to have workt any. And if the Scriptures are acknowledged to have been given forth by the Holy Ghoſt, how many mention'd in them, whoſe Words and Works compile them, never workt ſo much as one Miracle, and that both under the old and new Teſtament?

Beſides this wretched doctrine denies that to be *Revelation*, which is not at the ſame inſtant accompanied with *Miracles*; for if it be, then Revelation to *Thomas Tenner*, and any of his (not Miraculous, but Monſtrous) *Crew*, becauſe attended with Miracles; but I hope he will give us leave to infer, that no man ſince the World was, had ever any Revelation that had not *Miracles*, which naturally excludes the greateſt part of the Scrip-

ture,

ture, as of divine *Canon*, and makes the Will of God a ſealed Book, to thoſe, to whom the Scriptures teſtifie it was revealed. But this kind of arguing well becomes an *Anti-revelation-man*, and is an eminent Demonſtration how little of the Will of God is known to him.

Nevertheleſs, I would that all ſhould underſtand what we mean by Revelation, and that is this, *That from our conviction of the leaſt evil, to our redemption from it; and all the knowledge we have of God, his Way, and good Pleaſure towards us, throughout the whole exerciſe of our Religious life; we aſcribe our knowledge and inſtruction to no other thing then the Diſcoveries or Revelation of the Spirit of God in our Hearts:* But this not in a Moment, but gradually, through our *obedience to what we know of him. For they that do my Will* (ſaith Chriſt) *ſhall know of my Doctrine*, John 7. 17.

And we know not to what elſe we ſhould impute the eagerneſs of ſome men againſt this neceſſary Doctrine of *Daily Revelation* of the Mind and Will of God, *then to their greedy deſire of Graſping divine Knowledge, whilſt in a State of Diſobedience to what they already know*; and the impoſſibility of their obtaining that Heavenly Science in that ſtate of Impurity, makes them ſo impatient, and angry, and poſitive in their denials of it to any other: Although, if they did but conſider, *That it is the Inſpiration of the Almighty which gives them to underſtand what is Good, and what is Evil; that they might do the one, and reject the other*: Not a man in the World needed to be long ignorant of our meaning of Revelation. And whilſt Men and Women continue in ſuch Watchfulneſs and Obedience, they are daily furniſhed with ſuch Diſcoveries from God, as ſuit their State and Condition. Job 32.8.

I know the *monſtrous Conceits*, that ſome have of our meaning by *Revelation*, fancying we underſtand *Whimſical Raptures, Strange and Prodigious Trances*; but ſuch imagine evil of things they know not: We *diſclaim any ſhare or intereſt in thoſe vain Whimſies and idle Intoxications*; profeſſing our Revelation *to be a ſollid and neceſſary Diſcovery from the Lord, of thoſe things that do*

import

import and concern our daily conditions, in reference to the Honour which is due to him, and Care owing to our own Souls.

But how weak an Argument the Doctrine of *Miracles* is, to prove the verity of the Christian Faith, or Doctrine of Revelation, at this time a day, is best seen by considering 'twas weakness that occasion'd them: For had not the Lord Jesus observ'd the Darkness and Carnallity of those Times to be so great, as without reaching through the black Clouds of their Traditions and Superstitions, by the hand of his Miracles (or visible Signs to their Understandings, or rather Senses) there was no likelihood of fastening a Conviction on them, there never had been need of an external Miracle in any such sence. I would that the man should know, we have receiv'd and maintain'd our Faith in Christ by more noble and sublime Arguments, than that of Miracles; namely, the *Truth*, *Reason*, *Equity*, *Holiness*, and *Recompence of the Christian Religion*; which *Miracles* can never render more, or less, *Intrinsically* so.

Not that we put a low esteem upon Miracles, but comparatively only: And to say they are ceast, is in no other sence true, then that wherein Vision or Revelation is; I mean, they are ceast to them that have not Faith. *For many have and do know the Power of taking up their Sick-Beds, and walk; and whose Faith in God's Power has made them whole.*

His first part of his Answer being consider'd, I shall apply my self to examine the weight of the second.

Secondly, The Substance of the other part of his Answer, is briefly this, *That the Priests and Levites, who were the People's Instructors under the Law, spoke not by Vision or Revelation, but only what God had spoken by the Prophets; for many Generations were without Prophets, but not Teachers; and that which is now to be taught, ought not to be from any new Revelation; but from what has been already preacht and laid down in the Scriptures, by Christ and his Apostles; the contrary being subject to much Fallacy and Delusion.* To back all which he quoteth several Scriptures, but how pertinently to the matter

Pag. 93, 94, 95.

matter in hand, will be the subject of our inquiery.

Should I grant him his first Assertion, and the Reason he gives for it; of how little moment would it be to the Business in debate? What if the People then were to have the Law from the Priest's Mouth, is it a good consequence that therefore under a Gospel Dispensation, and the glorious Covenant of Life, it should be the same? What greater Advantage would redound to Mankind by the second, then the first Covenant, if there were not an universal Priesthood? *Heb.* 8. 7. *You are a royal Priesthood*, said Peter: *You are Priests* 1 Pet. 2. 9. *and Kings*, said John; *and had that Covenant been* Rev. 1. 6. & *perfect in this particular, there had not been need of another.* 5. 10.

But never let any think that the idle, covetous, self-interested Priests will admit of any Principle or Practice, that may in the least lessen their Tyranny and symoneous oppression. No, *Let God be dishonoured, let the Covenant of Grace fall to the Ground, and the whole World labour under the Yoak and Bondage of Mercenary Hirelings, rather then they should give their consent to such a total disbandoning and subversion of them, and their Ungodly Gains.*

But besides, That this consequence is most unnatural, and destructive of the whole Design of the Gospel; he endeavours in this Assertion to obtrude an arrant Lye upon us: For there was Vision and immediate Helps besides the *Mosaical Law*: Nay, the *Law* being matter of Duty, did not sufficiently impower such, as were to keep it, to do so; it told them much of what they ought to do, and what not; *yet not the thousandth part of those Temptations and secret workings of the Evil One, to defile and alienate their Minds from God; which for all the Law, they must have perished under, had they not had the Discovery of them, and the Remedies against them, from daily Heavenly Vision.* And this cannot but be imply'd from our Adversaries own words; for they were to teach (or exposit) What? their own Inventions or Experiences? If the former, we may the more easily know of what Tribe he is; if the latter, its utterly impossible they could do that, *and not have been acquainted with divine Vision and Revelation*: For what can any experience of God, or Spiritual

Things, without a discovery of them; and that's only by the Spirit's illuminating the Understanding.

But, says he, *God spake by the Prophets, and the Prophets were but at certain times.*

What then? Therefore did he not speak ordinarily by Visions and Revelations? But that he tells us he is an *Old Man*, and that many Infirmities attend Age, I could scarcely pass this decrepit inference, without some further notice then I am now willing to take: But if this be right Argumentation, then will I say, that because God spoke by the Prophets, *he did not speak by the Apostles.*

Is there any thing more evident, then that God gave his *good Spirit to the Children of Israel?* And what for? If not to afford them Vision; for every Vision, or Act of the Spirit in the Understanding of the Creature, is *Revelation?* And if God gave them his good Spirit, neither to appear nor act in them, he gave it to no purpose; but 'tis most certain his end was, that it should do both.

Secondly, Moses *desired that all the Lord's People might be Prophets*; and unless the man will suppose, that *Moses* desired a thing in-obtainable, or unlawful (which were not to impeach him of a little Ignorance and Presumption) or take for granted, that men may be Prophets, and not have Revelation (contrary to his own Apprehension and force of the word) he must acknowledge, that if every man had not *Revelation* in that day, it was not God's Fault, but by Disobedience his own; and if then so, much more now.

Thirdly, *If Vision and Revelation* were not more ordinary and familiar, than is allow'd of by our Adversaries, how comes it, that amongst many others (for I am willing to be brief) the Prophet *Micah* spake after this manner.

Mich. 3. 6, 7. *Therefore Night shall be unto you, that ye shall not have Vision; and it shall be dark unto you, that ye shall not Divine; and the Son shall go down over the Prophets, and the Day shall be dark over them; then shall the Seers be asham'd, and the Diviners confounded; yea, they shall all cover their Lips, for there is no Answer of God.*

Certainly

Certainly the Prophet ſpake Truth, and as certainly then it is that *T. J.* has writ a Lye; for what can be more plain, then that there were Diviners and Prophets among the People? And is it not as evident, that the reaſon why the Son of Viſion was ſet over their heads, and their Diviners were confounded, was their Rebellion and Diſobedience to God; namely, *Their Teaching for Hire, Diviming for Money, and Judging for Reward.* (read the following verſes) And what other reaſon can we give, why *Jenner* and his Brethren are Enemies to all Revelation, then that of their diſobedience to God, and horrid Cozenage of the People.

Firſt, *In ſaying they are Miniſters of Chriſt, and have not one of his Marks.*

Secondly, *In denying the Miniſtration of the Goſpel, by the Revelation of the Spirit.*

Laſtly, *In Teaching theſe Deluſions for Hire and Reward.*

I hope by this time, all *Impartial Readers, will do God, the Scriptures, themſelves, and our Friends, the Juſtice of abhorring the Falſneſs, Ignorance, and malicious Imputations of our Adverſary*; who whilſt he pretends to be a Miniſter of Chriſt, and their Friend, *endeavours to overturn the Foundation of his Kingdom, and the moſt Un-erring Ground of their Eternal Conſolation.*

With what ſucceſs any can think he could enterprize the proving of the in-neceſſity of *Revelation* under the *Goſpel*, who has ſo lamely manag'd the ſame Aſſertion under the *Law* (where there was more room) at leaſt for a Pretence) I cannot tell, nor I believe any elſe: For take away *Revelation*, and take away the *Goſpel*: Wherein is a better Covenant, or more Heavenly Diſpenſation? or are the laſt dayes ſurpaſſing the firſt; If the *Times of Reſtitution leave us ſtill under the tuition of Mortal Men? If the Law be not writ in the heart, the Spirit put in the inward parts, and every one taught of God?* Nay, *If we are not Temples of the Holy Ghoſt, and that God tabernacles and dwells not in us*; we do but mock the World with the ſplended names of *Goſpel Days, Covenant of Grace, Glad-tidings,*

Jer. 31. 34. Heb. 1. 9, 10, 11. 1 Cor. 6. 19. Revel. 21. 3.

Times of Refreſhment, and perfect Redemption, &c. But let every ſuch Jannes *and* Jambres, *and their goſpel, be accurſt.*

However, the *Man* adventures at a vindication of his wretched Aſſertion from the Scriptures, as,

Heb. 12. 25. Firſt, *See that ye refuſe not him that ſpeaketh: This* (ſays he) *is ſpoken in the preſent Tenſe, though Chriſt was in Heaven, and ſpoke not; but what he at any time hath ſpoken, when it is made uſe of, or ap-*

Epheſ. 2. 20. *ply'd, it muſt be accounted his preſent ſpeaking: Therefore* (ſays he) *Saints are ſaid to be built upon the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief Corner Stone; and not upon an Immediate Voice, that comes from God; but upon the Word of God ſpoken by the Prophets, and is a more ſure Word then an Immediate Word, for there may be much Falſity and Deluſion in that; but we know that God ſpake with* Moſes, *&c.*

I muſt frankly profeſs, that were it not for the Truth's ſake and their deluded ſouls (who through ſimplicity have been beguil'd) I ſhould reſt forever ſilent, from concerning my ſelf in theſe ſordid, weak, and beggarly Cavels, ſince I ſhall alwayes diſpair of working any change upon a man, ſo grey-headed in his Confidence and Folly.

Can a more pregnant Paſſage be urg'd to prove the perpetual ſpeaking of Chriſt to his Church, then the place mention'd? Was he not promis'd thus, *I will*

Deut. 18. 18. *raiſe them up a Prophet from among their Brethren, like unto thee, and will put my words in his Mouth; and he ſhall ſpeak unto them all that I command him: And it ſhall come to paſs, that whoſoever will not hearken to my words, which he ſhall ſpeak in my Name, I will require it of him?* And did he not ſay, *He would be with his to the end of the World? And he would not leave them comfortleſs, he would come to them; and that He, who was with them, ſhould be in them?*

But I perceive the Scriptures are of as little Reputation with him, as he would falſly render them to be with us.

His *Expoſition* I will attend, viz. *That it was not by Revelation, but*

but *written Tradition*, that Christ ſpake, which is the ſubſtance of what he would infer.

The Apoſtle *Paul* (as is ſuppos'd) writing to the *Hebrews*, amongſt many other weighty matters, from the eighteenth verſe of the ſecond Chapter to the five and twentieth of the ſame; takes occaſion, for their Information and Comfort, to tell them, That they were not come to the *Mount that might not be touched, nor to Blackneſs and Tempeſt, which made* Moſes *exceedingly Fear and Quake, &c. but to Mount* Zion, *to* Jeruſalem, *the City of the Living God, to the general Aſſembly, to the Church of the Firſt-Born, to God the Judge of all, to the Spirits of Juſt Men made Perfect, and to Jeſus the Mediator of the New Covenant: See that ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpoke on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven:* This place is the very tenure of the Goſpel. And truly, I am beholden to the Man, that ſince he can find no Scripture for his own turn, he has provided one Paſſage ſo pertinent to mine.

The Law came by Moſes, *but Grace and Truth by Jeſus Chriſt:* The firſt Covenant was for a time, and imperfect; the ſecond forever, and moſt perfect: The Condition of the firſt was, *To have the Law at the Prieſt's Mouth*; that of the ſecond is, *To be all taught of God, to learn the Law of the Spirit of Life at the Mouth of our moſt perfect High-Prieſt, Chriſt Jeſus the Righteous.* *Moſes* did ſpeak, did give a Law from God, was in the World; but his Day is ended, his Diſpenſation and Covenant paſt away (by the bringing in of a better Hope) *but Chriſt doth ſpeak, he doth give a new Law, he was in the World* (though not of it) *is in the World, and will be to the end thereof, his Day is to Day, and forever, and his Diſpenſation always in the preſent tenſe, for of his Government there ſhall be no end.*

But how any man, in his Wits, can rationally infer, that becauſe Chriſt ſpeaketh, *therefore he does not ſpeak, only he did ſpeak*; I leave to the judgment of any that can diſtinguiſh betwixt the preſent and preterperfect Tenſe, the time preſent and paſt: For becauſe the Apoſtle ſaith, Chriſt ſpeaketh, therefore ſays *T. J.* he did ſpeak, but he does not now ſpeak: What if one ſhould ſay, *T. Jenner* is an Hireling, would it be a good conſequence

to

to ſay, therefore he was one, but is not now one; or contrarily, He did write againſt the *Quakers* to get a Livelihood by his Books, therefore he does and will write againſt them for that end, but he did not write againſt them: Or, that though he ſays he is ſixty ſix years old, yet we are to underſtand he was ſixty ſix years, but he is not ſo much now. I can never underſtand, that the reaſon why the Apoſtle makes Chriſt a daily preſent Speaker to his People, ſhould be the reaſon why *Jenner* denies he is ſo, unleſs from the apparent contrariety of their Apprehenſions.

Indeed, I ſhould ſtand amaz'd at the ſtupidity of the *Man*, did I not know how juſt, as well as frequent, the Lord is, in leaving men under ſtrange Infatuations; that a Scripture ſo pertinent for Immediate Teaching, ſhould be urg'd againſt it, *Is it the Goſpel ſtate* (as the Apoſtle avows it) *to come to God, the Judge of all, to the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the New Covenant*; and yet want no Revelation and Perfection?

Nor is it leſs worthy our obſervation, that any man ſhould be ſo dark, as to imagine, that *Chriſt's Teaching Office* was at an end with his outward Life, when he ſo expreſly (and his Apoſtles after him) makes that to be his chiefeſt Work, when viſibly withdrawn from them.

Firſt, *That he would be with them to the End of the World. Mat.* 28.

Secondly, *That ſome ſhould not taſte of Death, till they ſaw him come in his Kingdom* (and that was within them) *Mat.* 16. 28.

Thirdly, *That he that was with them ſhould be* In *them, Jo.* 14. 17.

Fourthly, *That when the Comforter* (or Advocate) *came, he would lead them into all Truth; which was himſelf, in his Spiritual adminiſtration; for the Lord is that Spirit, Jo.* 16. 13. *and the Greek word* in the 17th of *John*, is the ſame word in 1 *Jo.* 2. 1. *If any man ſin we have an* [*Advocate*] *with the Father, Chriſt Jeſus the Righteous, &c.*

Fifthly, *Except Chriſt be in you, ye are Reprobates, 2 Cor.* 13. 5.

Sixthly, Said Paul, *When it pleaſed God to* REVEAL *his Son* IN *me, Gal.* 1. 15, 16.

Seventhly, *Chriſt* IN *us the Hope of Glory, Col.* 1. 27.

Eighthly, *If any man love me, he will keep my words, and my Father*

Father will love him, and we will come unto him, and make our A-BODE with him, Jo.14.21.25. which, with many more places, testifie to Christ's dwelling in, and co-inhabiting with Believers.

Nor can it reasonably be thought it should be otherwise; for if under the Gospel, the utmost of our Priviledge must be a Law written, not so much as upon Stone, instead of a Law of Life; we are so far from being advantag'd by the change, that we are upon more uncertain terms then before. But since it was the Design of God, by giving his Son, *an immediate Light, to enliven and enlighten the dark and dead World, and bring it into a nearer union and more intimate knowledge of him, and fellowship with him, even to the giving it a part or portion of his own divine Nature, and a being perfectly turn'd into the Purity & Holines of it*; For any to deny Revelation, is of all things most absurdly ignorant and sacrilegiously abominable.

And thus much the Passage, cited by our Adversary, evidently makes appear; for if the Apostle did not intend that Christ should be understood to be a perpetual immediate Speaker to his Church; why did he not as well phrase Christ's speaking in the Preter-imperfect Tense (it being past) as well as that of *Moses*? But if we ought to understand, that *Moses* did not speak then in *Paul's* time, because his Expression of him relates to a time long since elapst; then by good reason may we conclude, that Christ is an immediate perpetual Speaker to his Church; because the Apostle did not use the same phrase concerning *Christ* as he did of *Moses*, though both (as to any external appearance) are equally gone (of *Moses*) he says, For if they escaped not that refused him that spoke on Earth; (of *Christ*) much more shall not we escape, if we turn away from him that *speaketh from Heaven*.

Design. In short, If he design we should understand Christ's speaking to have been past, why did he not as we say, *speak* of *Christ*, as he did of *Moses*? but because he said, *spake* of *Moses*, and *speaketh* of *Christ*, we must infer, that he intended Christ *was a perpetual immediate Teacher, and Speaker to his People*. Otherwise, if (by *speaketh*) we must understand a time past, we reasonably ought to conclude, that by *spake* is meant the time present;

present; but if the *latter be ridiculous and false, the former cannot be less impertinent and foolish.*

But perhaps the word here stumbles him, the *man* being so dark, as to conceit *some auricular, Sound*, through the visible *Firmament*; but I would have him know, *That Heaven is where Christ inhabits, and he fills Heaven and Earth too*; And though Believers Bodies are on Earth, *their Spirits are in Heavenly places*, where the Voice of the true spiritual Shepherd is spiritually heard and known.

His other Scriptures are as little to his purpose, viz. *Keep this Commandment until the Appearance of our Lord Jesus Christ*, 1 Tim. 6. 13. 2 Tim. 2. 2. Jude 3. *The things which thou heardest from me, the same commit thou to Faithful Men, who shall be able to teach others. Contend for the Faith which was once delivered to the Saints; hold the Traditions which ye have been taught, that ye may be able, by sound Doctrine, both to exhort and convince Gainsayers.*

We greatly want the Consequence. *By no means*, says Thomas Jenner, *Behold here is one at hand; to wit, There is no certainty in Revelation; an immediate Word is Falacious, Deceitful, and Delusive; but we know that God spoke to* Moses, *and the Prophets, &c.*

I am weary with wondring; the frequency of his Folly hath taken away almost the *sense* of it; and indeed, 'tis unreasonable that a man should be displeas'd with any for what is so natural to them. *But I Answer.*

Did ever any *Quaker* in the World deny the Scripture quoted? do they not own *that the Commandments should be kept forever?* That *Timothy did well to commit the wholsom Doctrine he had heard of* Paul *to others, and that the Faith should be contended for; and the Traditions, or those holy Truths, declar'd by the Apostle, should abide with them to whom he spake, and with us too, for evermore.* But what has this to do with the necessity of Revelation? Does not the same Apostle expressly say, *The Spirit of God only can give*

to

to discern the things of God, and that if any man is otherwise minded, God will REVEAL *it to him.*

But what's the matter with the man, that an immediate word is of less force with him then what's traditional? Has he endeavour'd to detect us of a Confederacy with the Papists, and yet he himself maintain their most fundamental Errors? namely, *the infallibility of Tradition*; have they a stronger plea? nay, is it not their most *Dianian* Doctrine, *calculated to the utter overthrow both of the holy Spirit and Scriptures.*

What can be more subject to variation and sophistication then Books? and what more certain then *what we see with our Eys, hear with our Ears, and handle with our hands of any thing.* He that denies the verity of an immediate word, and adheres to the uncertainty of a report, must disown his own sense, *and at the same time imbrace that of another mans.* Certainly hee would have made a rare Papist; for by his principles there can be no greater ground for Faith *then a mighty confidence in the report of of another man.* How rational the senseless opinion of Transubstantiation would have appeared to such a person, is not hard to determine, that esteems a matter true, *not because he sees or hears it to be,* (See) but becaus another told him he did, or his great Grand-father at least.

But if an immediate word must be so dangerous and deceitfull, I wonder upon what terms he believes the Scriptures to be true, he sayes he is sure that God spake to *Moses* and the *Prophets*, I desire to know which way he came to this mighty assurance. Is it because it was reveal'd to him? by no means; He is afraid of nothing more then Inspiration; it must be then because he had been told so; *and is not this a most Scriptural and Protestant way of Believing* (or much the contrary?)

Has the man forgot, that in his own Expression he has impeacht the whole Reformation, whilst he vainly seems to praise the Authors of it; for if the reason of Believing is not *Inspiration*, it must be *Tradition*; and if *Tradition* be the ground of Faith, its high time he had a *Roman Pension* for his pains? The very *Papists* (I mean the more moderate) abhor the largness of this Concession, and yet we find it in expres terms in a *Presbyterian* Parson [*Whitaker*] an ancient *Protestant* Writer, was

of another Opinion, in his Book against *Bellarmine*, betaking himself to the Sanctuary of divine Revelation, from the pursuit of that Jesuitical Plea of the infallibility of Tradition, viz. *That therefore the Scriptures appeared to be true, and their own Constructions of greater Authority then the ancient Doctors, because the Spirit did witness with their spirits, that both the Scriptures were from God, and the scope of them truly understood by them*: And thus said *Ames*ius on the same Subject. It is a great shame, as well as manifest folly, that rather then not abuse the *Quakers*, men will renounce and oppose the avow'd Principles of their most admir'd Ancestors; but such is the unhappiness of the man in hand, with many more (of his Fraternity) *That they will violently withstand all Inspiration, though it run them upon the Sands of fallible Tradition.*

But there is one material Instance yet omitted, which the man doubtless confides not a little in, *viz.*

Well spake (said Paul) *the Holy Ghost by* Isaiah: Paul *did not say, well spake the Holy Ghost by me, but by* Isaiah, *which* Paul *made use of against the Jews, to whom he spake, though it were not God's Word immediately, yet mediately; the same is true of the faithful Ministers of Christ, therefore are no false Prophets.*

How fatal a blow our Adversary has given his *Anti-revelation* cause, in his allusion to *Paul*, I proceed to shew.

If *Paul's* quotation of those words were not by Inspiration, then is it, no part or portion of Scripture, immediate Revelation, which were both irreverent and absurd to say, upon our *Adversaries* own Principles. But why none of *Paul's*, because *Isaiah's*? as if the same Truth may not be reveal'd to a thousand several Persons. I say, that same holy Spirit, that spake by *Isaiah*, brought these words to *Paul's* remembrance; and had *Isaiah* never spoken them, if not the very words, yet the purpose of them, would have been us'd by that Apostle, as being sutable to the matter in hand; and the mentioning of *Isaiah's* Name, was no otherwayes useful, then because he spoke to the *Jews*; that whilst they condemned *Paul* for an *Heretick*, they receiv'd *Isaiah* for a *Prophet*.

But

But the *Parſon* little thought, that though it ſhould be granted that *Paul* made uſe of another's Revelation (as the Prieſts ſay they do, both of *Prophets* and *Apoſtles*) yet that Paul *had alſo Revelations of his own*, which they deny, and therefore a moſt unhappy Inſtance for the poor Prieſts.

For if it be a good Argument, that the now Miniſters ſhould make uſe of *Paul's* Revelation, becauſe he made uſe of *Iſaiah's*; I am ſure it is no bad one, *That becauſe* Paul *alſo own'd and had Revelations* (*as well as that 'tis ſaid he borrow'd* Iſaiah's) *the preſent Miniſters ought to own and have Revelation too.* But if they are ſo far from being like *Paul* in the latter, as that they exclaim againſt Revelation, as a deluſive thing; *they ought not to borrow and merchandize with the Revelation of other men.*

The three Scriptures he pretends to anſwer, or rather expoſit in oppoſition to what he calls our ſenſe of them, I might very well omit to conſider at this time, having ſo largly ſpoken to the point, they chiefly are imploy'd by us to vindicate, but that our *Adverſaries* may ſee how little their endeavours contribute to their cauſe, I ſhall touch upon them.

Firſt, *They ſhall no more teach every man his Neighbour, and every one his Brother, ſaying, Know the Lord; for they ſhall all know me, from the leaſt to the greateſt. Which* (ſaith he) *cannot exclude the Miniſtry of Man; for the Apoſtles and Evangeliſts labour'd in the Word and Doctrine.* Jer. 31.34. Heb. 8.11. P. 97.

But the poor *Man* is miſerably put to it, to prove his inference, and indeed, has not ſo much as rationally attempted it.

We confeſs it does not exclude God's Teaching by man; for the Word of Reconciliation was, and is, committed to ſome of the Sons of Men: *But as* Paul's *Call was not by the will of Man, ſo neither his Miniſtry:* And to aſſert an humane Miniſtry from this Paſſage, or to affirm it not to be deſtructive of the Miniſtry of man, *is to give an high Inſtance of groſs Ignorance.*

And though in the beginning of the Gospel Administration, Teaching, in the sense expresst, was allow'd, nay, commendable and necessary; yet, the end of it, is to be brought into such an improv'd state, as shall never need it more, which could never be the tendency, nor end, of the old Covenant.

In fine, They are taught of God, who are taught by the Spirit of God in another: However the place totally excludes those, *who borrow their Neighbours words, and speak what they have not known and receiv'd of the Lord.*

2d, The Second Scripture is that of John, *But*

1 Jo. 2. 27. *the Anointing, which ye have receiv'd of him, abideth in you; and you need not that any man teach you, but*

P. 99. *as the same Anointing teacheth you all things, and is no Lye.*

To which he offers several Answers, or Expositions, but horribly contradictory to each other.

His first is, *That the Apostle meant, they had no need, who through Grace were anointed with the indwelling saving Operations, and efficacious Influence of the Spirit* (which is the only Teacher) *to hearken to the Doctrine of* Cerinthus, Ebion, *or the* Gnosticks; *who though they pretend to be Ministers of Christ, are indeed Antichrists.*

Where by the way, I must take liberty to observe, how plainly he vindicates both Revelation, and the Spirit's being the only Teacher or Rule; *If the only Teacher, then no other Teacher; and what then becomes of his Ministry of man?*

Next, Its strange so old a man should be so ignorant and impudent at once, as to infer so wrong and so unnatural a consequence from the words of the Apostle: How could the Holy Ghost intend, that the Anointing was able to teach them what were the words of those men, *and yet not what was the Way of Truth:* 'Tis not to be suppos'd, that it was given only to preserve from Error, *and not to lead into all Truth.* But the Parson would not that the Ministry of Man should be totally excluded, and therefore bequeaths to it the more noble Employment, *viz.*

To

To inform of the Myſteries of the Goſpel; but the *Anointing was only to teach to avoid all Error*; as if what did the one, was not to do the other: Horrible Folly!

But if the man will have the Apoſtle to mean, that becauſe they had receiv'd the Anointing, they needed not that *Cerinthus* ſhould teach them his Hereſie: I hope he will give us leave to infer, that before they had receiv'd that Anointing, they had great need to embrace his Erronious Teachings; but becauſe ſuch a Conſtruction is moſt abuſively falſe, it is apparent, that by man's teaching was meant the legal adminiſtration, or the utmoſt ability, beſides that which was deriv'd from, or grounded upon Inſpiration.

And that I ſpeak the truth, let us conſider his ſecond Anſwer, viz. *That this was not ſpoken to all men, but of thoſe that are come to Chriſt, and needed no man to teach them.*

O ſtupendious Contradiction! Why? The man is here become our Proſelite; *he ſpeaks the Language of perfect Revelation*: certainly, if they were thus qualify'd, that they needed no man's teaching, ſome were come to a ſtate that was above *the ſo much loved miniſtry of man*: And how this agrees with the firſt Anſwer, viz. *That the Teaching was only to avoid Error, but not of force enough to inform them of all Truth* (as his Expoſition did import) let the ſober man judge.

His third Anſwer is his third Contradiction, viz. *That the Anointing meant, was the Spirit in the Scripture* (to make the beſt of his other improper Phraſes) *to which no teaching of man ſhould be added, but as we are taught there.* P. 100.

It is as hard for me to underſtand what he means by the Spirit in the Scriptures, as it is for him to make it out; I hope he does not mean, that when the Bible is in his Pocket, the Holy Ghoſt is there; though that which is their Life and Spirit in the Scriptures, *is the ungodly Gain they make by them, and that they always love to carry there.*

But 'tis apparent, that though he would ſeem to joyn the Spirit with the Scriptures, in reallity he means, the Scriptures without the Spirit; for how can the Holy Spirit be added to? but the Scriptures may.

What

What Harmony this third Interpretation has with his two former, that appropriated all to the *Anointing*, and in Expreſſions ſo plain and poſitive, as no *Quaker* needs to except againſt them, cannot but be obvious to every Unbyaſt Perſon.

But that he may not take for granted, that it was the Scripture the Apoſtle was inſpir'd to give forth, but that very *Anointing* which inſpir'd the Apoſtle. Let it be firſt conſidered that the word is plain, *Anointing*, without any other adjunct. And ſecondly, that little was written, or at leaſt compos'd, but ſcattered abroad among the ſeveral Churches, at that early time of the Day; or to uſe his own words, p. 102. *The New Teſtament was not then extant.*

Laſtly (ſays he) 'twere well if it were the laſt of his Abſurdities) *Theſe words are an Hyperbole; there is an exceſs in them, as in chap. 2. 20. that they know all things, which is God's only property. The meaning is, They knew many things, even ſo that they needed not that any man teach them; that is, They knew ſo much, as that if they perſevered, they might be kept without ſo much Teaching.*

It were (almoſt) endleſs to purſue the wretched Folly of this poor Scribler; Was there no other man among the angry Hirelings, of that Country, to enterprize this Work? Methinks they ſhould (as men) have ſcorn'd to ſuffer ſo raw and contradictory a Diſcourſe to ſee the World: What greater Abuſe can be put upon the Scriptures than this, to mangle them under the vain pretence of being skil'd in the Idioms of the Original? 'Tis an exceſs (ſays he (of Folly ſay I) but what is an Exceſs? To ſay that ſuch as have the Holy Spirit need not to be taught by man, then there is an Exceſs in page 99. & 100. of his own Diſcourſe, where he gives that for his ſenſe of the place in controverſie; Yes (ſays he) it is, for the Apoſtle ſaid, *They knew all things*, and they did not: But I had rather *Tenner* were a Lyar, then the Apoſtle: Can ſuch as are taught by the Holy Spirit be ignorant of any thing that relates to their own Souls? And is the man ſo ſtupid, as to think the Apoſtle otherwiſe intended, in his ſaying, They knew all things (viz. *That concern them to know*)

Well,

Well, But for his meaning now, I would fain be inform'd, *If from knowing all things*, in the ſenſe expreſs'd, and needing not to be taught of men, this meaning of our *Antagoniſt* may be logically and truly deduc'd? Namely, *That they needed not that any man ſhould teach them*; that is, *they might be kept without much Teaching*, and this all in a breath? The firſt part of his meaning is true (if he mean ſo) however, he was ſoon weary of it, that in the following line implies the neceſſity (after all) of a little of *Man's Miniſtry* to mix with it; *but that little (with him) is all.* In fine, the man ſhews an Ignorance in theſe Affairs, almoſt invincible.

His third Paſſage, by him pretended to be expoſited, is this, *We have a more ſure Word of Propheſie, whereunto you do well to take heed, as unto a Light that ſhineth in a dark place until the Day dawn, and the Day-ſtar ſhineth in your hearts.*

He faſtens an Interpretation of this place upon us, but does not tell us whence he takes it. He ſays it ſuppoſeth three things.

Firſt, *That by the Word of Propheſie is to be underſtood, the whole Scriptures.*

To which he anſwers, 1ſt, *That the Apoſtle could not mean the whole Scriptures, ſince the New Teſtament was not then extant.* 2d, *That it was a Compariſon betwixt the certainty of the old Teſtament, and the Voice upon the Mount*; which (ſays he) Peter *prefer'd not as moſt true, but as the moſt ſure ground for Faith of the two.* 3d, *That the Voice was not ſo ſure, whilſt verbal; but moſt ſure when writ, and made ſcriptural.*

To all which I ſay, That as he has obtruded upon us an Interpretation of the Word *Propheſie*, that is neither ours, nor could be the Apoſtle's (and therefore forc'd) So to his firſt *Conceit* I reply, *That the Spirit of Jeſus is the Word of Propheſie*, which is not diſtinct in Nature from the *Day-ſtar*, but in Degree only; the utmoſt attainment being ſtill through the ſame Power and Spirit, however, diverſly denominated, according to its ſeveral Operations; for as the *Prophet's* ſtate was before that of

of the Gospel (yet the same Spirit in both) so the Spirit of Prophesie is *the same with the glorious Day-star*, though in its appearance, service, and tendency, it may be of an inferior administration.

Besides, It could not be all the Scriptures, because, *The New Testament was not then extant*: How could the Scripture inspir'd by *John* (to use his own Phrase) be the then Saints Rule of Faith and Ground of Knowledge; since he confesses, It was not then in *esse*, in being? But if that was not extant, and yet they were not without a Teacher and a Rule, we hope it will be granted to us, that *the Holy Anointing was both.* P. 99, 100.

Secondly, I do deny, that the Comparison was betwixt the Old Testament and the Voice in the Mount; for of the two, *without all doubt, the Voice was the most sure*; since two Witnesses are better then one. Of the Old Testament, they could only say they had read it, and they believ'd it to be of God, because they were told so (unless *Tho. Jenner* will allow the Scriptures to be acknowledg'd such, only upon an Inspiration) But of the certainty of that Transaction in the Mount, they had their Eyes and Ears to confirm it, and the Allowance of the Son of God, as afterwards their Discourse about it evidenceth, with their own inward sense of it, then which, nothing could be attended with greater Circumstances of Verity.

But it is worth our notice, that notwithstanding he has accus'd us upon the Spot, of disrespect to Scriptures, he by his own interpretation and concession, expresseth our greater value of them, then the voice upon the Mount, for if I understand him, he says, the *Quakers make the Scriptures to be the Word of Prophesie*, and by-and-by tells us, *he grants that the Apostle meant the old Testament was so, and that the Comparison lies betwixt it and the Voice.* From whence I conclude, He believes (if he believes what he writes) that because the Scripture is a surer Word of Prophesie then the Voice; and that the *Quakers*, he says, affirm the Scripture is that Word of Prophesie, *the* Quakers *then place more value upon a written and recorded Word, then an immediate Word or Voice*: Behold the Contradiction of the Man!

But

But above all, his grosse impertinency in saying, *The Old Testament is not to be preferred as the most true, and yet is the most sure Ground of Faith of the two*; is very remarkable and reprovable.

Thirdly and lastly, If the certainty of what was heard lay in the writing of it, then it was not certain before; but if they could not write before they heard it, and that it was first certainly heard, before written, what man in his wits will dare to affirm that it was therefore onely certain, *because Scriptural or written*.

In short if it was not as certain before as after, it is uncertain yet, sence what ever certainly is heard, was receiv'd first by the hearing of it. But again, what can be more irrational, then that the Old-Testament should be a Rule to the then *Churches* and *Apostles*, that were Ministers and Congregations of the New one? This very Assertion, besides that, it carries much of Folly in it, *shows how fatal the Spirits of the Preists are to the whole End and Benefit of the Gospel*.

2d. The second interpretation of the remainder of that Scripture he makes to be this, viz. *That by the very dawning and Day-star arising in their hearts is to be understood the Spirit of Grace in Regeneration: But this* (says he) *cannot be*; *for* Peter *wrote to such as had obtain'd like pretious Faith with himself*, Chap. 1. 1.

Of all which I shall take no further notice then this, That though they had received like pretious Faith in kind, yet not in measure and degree, for *then they might have as well writ that Epistle to* Peter, as he did them. But if *Peter* had a right sense of their Conditions, and that the Holy Ghost does nothing needless or in vain; we ought to conclude, that they had not yet arriv'd to that perfect state; albeit, they were pressing after it, as that they stood not in need of a further Exhortation: And that *Peter* had a more deep Experience, then those to whom he wrote. So much for this, unless he had given us our own words.

3d, His third Branch of Interpretation concerns the particle [UNTIL] *which, he says, we understand to be the limitted instant of Regeneration, though before is we may attend the Scriptures; yet after it he may not.*

To which, by way of Answer, he takes a wretched stir about the particle *UNTIL*. So like a mean Pedant, and one that would be thought an Originallian (the Refuge of empty heads, and defeated Causes) that it would be too tedious to attend his indirect and crooked motions. But in short this he means by the whole, that sometimes, [UNTIL] in Scripture is taken for no Limitation, and sometimes for a Limitation. Instances he gives us several, but of one side only, &c. *thou shalt by no meanes come out there* [TILL] *thou hast payd the utmost Farthing*, Matth. 5.26. Now, says he, that is meant never; But where's the consequence? why this? *that the Scriptures are to be attended upon after the arising of this Day-star.*

To which I Answer, that nothing can be more Contradictory to the sense of Scripture, and his own opinion upon the place, and by his folly in this one particular, the Reader may take a most clear measure of the whole.

First then, I say, that [UNTIL] is not thus to be read, no more then, *do this till I come*, in the case of the Supper, where our Adversaries allow, that when he the Substance is come, the shaddow shall dissappear; and though we differ about the Substance coming, yet all agree to the force of the particle untill; for the place says, *that they were to take heed to that sure word of prophesie* [*UNTIL*] *the Day-star did arise*, intimating, that when it was risen, it being a greater, and more glorious discovery, it should swallow up the lesser measure of Light: otherwise, they would rest in a degree and condition far short of that illumination and injoyment that belong'd to the time of the Day-star's arising in the heart, *and instead of pressing forward and forgeting the things that are behind*, they would be conforming themselves to them: Not that the word of prophesie is to be dispised, but that the other is to be prefer'd: And had we asserted the Scriptures to be the word of prophesie, though we acknowledge the Day-star to be of a more infallible and transcending value, yet we should also have confest, that the Scriptures are, *and yet will be highly valuable and useful to the end of the World.*

But since he Restrains not the force of the Participle [UNTIL] to the instant of Regeneration, but the Vision of the Glory after this Life (as he conceives) why should he not allow

of

of the Participle [UNTIL] as I have expres'd, since all concludes that in future Glory there can be no need of service, for the Scripture? *Will he both have* [UNTIL] *extend the authority and usefulnes of Scripture beyond and after the arising of the Day-Star* (which, sayes he, is Eternal Glory) *and yet confesse, that in that Celestial state there is no need of them.*

And though his endeavours are to render our interpretation (as he calls it) false and irrational, yet can his sence of the Participle [UNTIL] be only sense and rational in the allowance of it.

For which is more sober, to say that the Scriptures are usefull, even after regeneration, or when seperated from this visible World, and entered into eternal Glory. The first is allow'd by all, the last is deny'd by all, so that either he should have made his Participle [UNTIL] to signifie a limitation; and so his notion of the Day-Star had been more reconcilable with it, (though false in it self) or else he should not have quarrel'd that which he calls our interpretation; that being the most reconcilable. For if he had asserted either (as he does neither) he might have been said to write sense, though not truth; but now he miserably misseth both.

So that our belief of that *Metropolitant and Superintendant Doctrine of Revelation* is so far from receiving any disadvantage by the endeavours of the man in hand, as his most frivilous objections, but *pertinent Scriptures* by him urg'd (against himself) have done It the Justice, and Us the service of a vindication.

To conclude, there can be no understanding in this World without Revelation; which is nevertheless true because totally unobserv'd, or generally deny'd.

For instance What men alive is capable of the affairs pertinent and proper to himself as a meer man in external matters, without the discovery and assistance of that intelligent Principle the Apostle phrases *the spirit of a man? Is it not through the dictates or Revelation it gives him, that he is intellectually abilitated to manage the whole transactions of humane life?* Thus saith *Paul*, what *man, knoweth the things of a man save the spirit of man which is in him?* 1 Cor. 2. 11.

And by what way imaginable can this knowledg be convey'd

unless by the manifestations or discovery of this spirit of man, *which I call common, natural, and civil Revelation.*

But as there is this Natural and intelligent Spirit, by which man is daily inform'd of the concerns of mortal life; so is a divine principle communicated to him, which we call the Light that does illuminate and discover to his understanding the condition of his Soul, and *give him a true knowledg of what is good, what he himself is, and what is required at his hands, either in obeying or suffering.* And to this the Apostle plainly consents in the following words of the passage before urg'd. For when he had ascribed the knowledge of humane affairs only to the spirit of man, he adds, *even so the things of God knoweth no man save the Spirit of God.*

I therefore inferr, that the most religious, pertinent and authoritative writings in the World are but so many *lifeless letters and liveless words, where that infallible Expositer* (I mean the holy Spirit) *in his discovery and Revelation to the minds of men, is absent and wanting.*

Since therefore its information and testimonials are the indispenceable requisites to authorize and unfold them to us, 'tis evident that not only no discourse can otherwise be beneficial to us, *but that is therefore is the most noble and unerring Rule of Faith and Obedience, the Life and Key of all.* Whatever writings were by inspiration, are of less value, then the Spirit that gave them forth; *for the effect can never be so worthy as the cause,* and what is lyable to sophistication, *mis-translation, and false Coppies, with almost an infinity of other accidents, as the best of books are, can-not with any reverence or good sense be equalled to the unerring, impassable and Eternal Spirit;* which because none can understand the things of God without, and that 'tis necessary all that would be sav'd should endeavour it, 'tis *greatly necessary that they have recourse to that Spirit of truth for sound conviction and perfect conversion from the Word to God.*

We end the Chapter with this brief summary of the whole.

First, *that by Revelation we understand the discovery and illumination of the Light and Spirit of God relating to those things that properly and immediately concern the daily information and satisfaction of our Souls in the way of our duty to him and our neighbour.*

2d, *That we renounce all fantastical and whymsical intoxications, or any pretence to the revelation of new matter in opposition to the ancient Gospel declar'd by Christ Jesus and his Apostles: And therefore not the Revelation of new things, but the renewed Revelation of the eternal Way of Truth.*

3d, *That this Revelation is the Life, Vertue, Condition and very Soul of the Gospel and second Covenant.*

4th, *That none oppose this, but such as the godd of this World has blinded, and that through their ignorance of the spiritualliy of this evangelical Dispensation, are (whilst they pretend to be under it) Sticklers for a more embonday'd state then that of the ancient Jews.*

I must confess I have exceeded my own design, being thereto lead by the plain discoveries of the Spirit of Truth. How much this Doctrine concerns the Offices of the Lord Jesus, *as he is King, Priest and Prophet, and that daily benefit of his Church, without which she must inevitably faint and perish under the dry and mercinary Ministration of very Hirelings.*

CHAP.

CHAP. III.

The Prophets *take no Text, because inspir'd, and not because there were no writings that* Anticeeded *theirs: Christ only is the* Foundation, *and not built upon the Prophets: Christ did not properly, nor Customarily take a Text; neither did the Apostles: the Instance quite overturns the ministerial orders of all visible* political Priest-hoods: *the present Practice of the Priests condemned by the example of Christ; and his Apostles: all Preaching should be from the motions of the Spirit of Truth. —we don't deny true Preaching: that Calumny clear'd and inverted upon the* Priests: *No proper praying, but in and by the Spirits motions only: True Prayer own'd by us: the Prayers of the Priests no Scripture-Prayer: no inherently Holy-dayes under the Gospel: the Gospel Rest and Sabbath* mystical and Spiritual only, *yet we have dayes set apart for Worship, but not as Intrinsically holy: the Priest a Jew in the Point: the Law not to be follow'd in such cases, nor imitated: the Gospel ends the Law in the point: Family Gospel Duties by us owned and practised: the Priest a Lyar, which is no news.*

THe first thing I shall insist upon in this Chapter (though I find little incouragment to insist upon any thing) shall be his answer to what he calls our second objection, &c. p. 107, 108. *That the present Ministers take a Text from the Letter of the Scriptures, and teach the people from that which the Prophets never did*; The substance of what he sayes is this, *That though the Prophets took no Text (because they were to lay the first Foundation for after Ages) yet Christ himself did, citeing that passage of his going into the Synagogues, and reading and expounding on the Sabboth Day Recorded by Luke*, &c. *And that they therefore take a Text that the weight of their building may have the Prophets and Apostles for its Foundation.*

To which I need not give any other reply then what arises from his own answer.

First, Its a plain Untruth that the reason of the *Prophets* not taking

taking a Text was their being the first foundation, *Since the greatest part of the Old Testament was then in being, and from whence the Present Priests do frequently fetch their Themes.* Nay, the Prophets Works, may rather be said to be Prophetical discourses of the new one.

2d, Nor is it less irreverent that he should make *Christ the chief Corner-stone*, to be built upon the Foundation of the *Prophets*; For if their Writings are *a Foundation* to after Ages, to build their Preaching upon, then was not *Christ* their Foundation, whom they call'd the *Foundation* of many Generations, but the *Prophets* his, *because* he quoted their words: but beside that this is Irrational, what Foundation had *Enoch*, *Noah*, *Abraham*, *Isaac* *Jacob* *Moses*, &c.

3d, Neither is *Christ*'s practice in this particular, to be immitated any more then all the rest of his condiscentions to the *Jewish Church*: It was not therefore any matter of Institution, only he was desirous of informing the people of their own.

Admir'd *Prophets* had foretold his coming, and that his *appearance*, *Life Doctrine*, *and Miracles*, *had fulfilled their Prophesies that Day*, *in their ears*, to the end they might receive him, for he was the *Messiah* of the World; nor is there instance of any Sermons Recorded by the Evangelists.

4th, The *Apostles* in their many Sermons recorded in the *Acts*, never practiced any such way, or form of Declaration of the Gospel to the People, though they often cited passages as the Holy Spirit brought them to their Remembrance, which is not now denied but practic'd; and if such as had the Writings of the *Prophets* took no Texts out of the *Prophets*; I ask the man why he and his Brethren having the Writing of the *Apostles*, they take Texts out of the Writings of the *Apostles*; but if the *Apostles* notwithstanding the writings of the *Prophets*, spoke as the Holy Spirit moy'd them, without any such formality; *the present Ministers ought in immitation of the Apostles* (since they are so precise at *Imitation* in lesser matters) to do the like, but apprehensive of their little *Ware and Trade*, in case they should abandon that profitable practise of merchandizing, with the Saints words, *they seem resolved to persevere in their ungodly Trafique*, and which is worse, indeavour to wrest the words of these Holy Men to vindicate their corrupt Practices.

5th, If

If they will have their works to be the *Superstructure* that's built upon the *Foundation* of the *Prophets* and *Apostles* Writings, then such as is the Foundation, such must the Superstructure be; *but the Foundation is Revelations, therefore* the superstructure cannot be premeditation; for as *Iron and Clay* can never mix, by reason of an opposition and inconsistancy in their natures, so is it equally impossible that *Revelation*, should be *a Foundation*, for the *Invention and Inexperienc'd premeditated discourses of men*; they can never Incorporate; the building cannot subsist of such contrary and Incoherent matter; *the Souls that are built on that Foundation, must be as living as the Foundation they are built upon. Nay, no thing can be more Irrational and Irreverent, then to make the Lord Jesus Christ the chief Corner-stone* of a building contriv'd, and premeditated by men, not Inspired, the Foundation of which upon our Adversaries Concessions being very Revelation.)

6th, But if Christ's Example in this case be of such importance and must be inviobly observed, how comes it that the present Ministers have so exceeded it? *did Christ Preach by an Hour Glasse? did he put on Ceremonial Garbes and Vestments, divide his Text into* it may be *twenty particulars, raise Doctrines, draw uses, and lastly make applications, as the Priests now do, to the confounding and darkning of Gods Councel, and the peoples understanding, instead of opening the former, and informing the latter?*

7th, Not that we think it is a fault to use the words of Scripture, when the same Spirit that gave them forth brings them to our remembrance for present service; but that which objects against that practice, is their making use of these holy mens words, for a Subject to premeditate and build their dark Conceptions, and meer immaginations upon; for we Affirm, *that none ought to Preach in the Name of the Lord, but such as are impower'd by the Immediate Teachings, and requirings of his Holy Spirit; and that as is suitable and necessary to this Age, as ever it was to any former Age; and from the Eternal God, do I warn all the Hirelings that read me, to lay close to heart, that such as run & are not sent of him, and that say, the Lord saith, and he hath not spoken by them, but borrow the words of those, by whom he spake in Ages past, and add thereto their own Carnal meanings and uninspired Interpretations* (and all for gain)

(vain too) *the dreadfull God of Heaven and Earth will Reveal himself in flames of consuming Fire* to their everlasting destruction, for the Blood of Souls lies at their door: but as for him that hath received the cleansing Word of Reconciliation, in the power and divine Authority of the same, let him declare it where ever call'd, *and as he hath freely received, so freely let him give.* &c.

To the third and fourth Objections, he sayes we make, namely, *Against their Praying before and after Sermons, and their observing of Days and Hours, to Preach in, and Pray in*: Thus he pretends to Answer, *viz.* *That it is of good report, and that Prayer sanctifieth all things, and that the first Day was intituled Sabbath under the Gospel, from* David's *Words, this is the Day which the Lord hath made, and Christ's Resurrection, and Redemption of man: And because the ninth and third Hours amongst the Jews were times for Devotion, the Like should be now:* But that it is no new thing for the man to mistake, I should wonder that he would dare to charge us with that in Print, which our known Practice in a great measure vindicates us from: But how can I expect that he should not mistake our Principles, who does not know his own. However I reply. Pag. 109, 110, 111.

First, *Prayer* is of good Report, and we both own and practise it with all relative Circumstances of due Reverence: But is it of good Report for unregenerated and uninspir'd men to pray? The *Apostle* sayes, *That praying ought to be with the spirit*; then not without inspiration; and if So, such can never pray acceptably to God, that are so far from praying by the Impulses, Teachings, and Motions of that divine Spirit, as they deny with vehemency the very Doctrine of Inspiration. *And that this must be the sence of the Apostle, and Holy Scriptures of Truth, (nay the tendency of the man himself, if he understands what he writes)* Consider the word *Sanctifie*. I ask what kinde of prayer can Sanctifie? That which springs from any thing below the Inspiration of the eternal Spirit of Truth? Are the most zealous Cries, and passionate Supplications of man, unassisted or unmov'd thereto, sufficient to sanctifie any action or thing? The Scriptures Resolve Us. *I will pray with the Spirit and with Understanding also:* as if the Apostle would let us know, *That without the Spirit*

to enliven and assist it were as impossible to pray acceptably to God, as without the gift of Tongues, to pray intelligibly to the People; and indeed more. And I can give no better reason, nor can another be rendered, why those heaps of Prayer, and daily Repetitions do so little good, and are so ineffectual, then *their proceeding from, and being offer'd by unclean hearts and polluted lips*, who are so far from praying by the spirit, *that they furiously deny the Doctrine of Inspiration, and Revelation* (which are one) *as dangerous and Diabolical.*

So that we do not deny true and proper Prayer at any time, *but those formal, set, and pre-appointed Prayers, which shew themselves to be the Invention and Contrivance of mans spirit, and not of Gods.*

That their *Prayers* are such, there needs no other Instance then their Constant practice, before and after Sermons, and upon set Dayes, &c. For either they must make appear, that they have the holy Spirit at their beck; or else confess that they make and perform those Duties (as they falsly call them) in their own will and time, which of the two, is most reasonable to believe.

Secondly, As to the force of his Answer to our fourth Objection (as he stiles it) *That we are displeased that they observe set Times, Dayes, and Houres, &c. namely, That the First-Day is the Gospel-Sabbath by divine appointment because called the Lords Day (which it not by Creation) and that the Jews observed the ninth, and third hours, for their Devotion, and therefore Set Dayes, Hours, and Times, &c. ought to be as well under the Gospel, as the Law.*

Pag. 112, 113.

I briefly reply thus, It is greatly to be suspected, that most of those Objections, he would have to be ours, are his own; or he would have proved them ours by quotation, which he hath mostly omitted from the first. If by set-times he means, *Dayes set apart* (not as more intrinsically sacred, or in themselves more holy then others, but) only to assemble upon, to wait upon God, and receive of his heavenly benefits; *we are so far from being destitute of them, that as 'tis impossible for us to perform an Action without time, so have we distinct Dayes and Times, we meet upon, well known throughout the World, where any of Us do inhabit:* In this sense then we cannot be obnoxious; for it is perfect matter

matter of fact, that in that sense we allow of Dayes and Times; but as to Consecrated Dayes and Times, and the superstitious observation of them; as if the holiness of the day call'd loudly on Us for our particular Devotion, as being this, or tother Saints, and not that our Devotion rather requir'd a time to be performed in: This we are displeased with, and boldly testifie against, *as beggerly and Jewish*: What said the Apostle, (urg'd by his Godly Jealousie) to the *Galathians*. *But now after ye have known God, or rather are known of God, how turn ye again to the Weak and beggerly Elements, whereunto ye desire again to be in bondage; ye observe Dayes, and Moneths, and Times, and Years; I am afraid of you, least I have bestow'd upon you Labour in Vain, &c.* Which is defence enough for Us; for if the *Apostle* said it, the holy Ghost said it, and we are sure, whoever require or practice any thing contrary to this reproof, they are great strangers to the Liberty of the Gospel, being yet in Bondage to the beggerly Elements of weak and Antichristian dispensations; for such implicity deny him to be Come in the flesh, that hath put an end to them all, who is the *Everlasting day of Rest*, and *Sabbath* to his People. Gal. 4. 9, 10, 11.

How ridiculous the *Parson* shews himself, in offering to maintain the morral holiness of the first day, is evident; since if it therefore was of Divine appointment, because not the Lords day by Creation, then was not the seventh *Sabbath*, the Lord's Sabbath, because so by Creation; as if that its being so from the Creation, hindred its being so by divine appointment. But this Ribaldry well becomes the poor Priest; besides, how comes he to know that *John*'s being in the spirit upon the Lords Day, *was the first day of the week*, Or what institution can be infer'd from its being called the Lords Day, in case *John* meant so? He certainly little deserves to be stil'd an *Evangelical Minister*, *who instead of Preaching the end of all Holy Dayes, Feasts, new Moons, solemn Assemblies, and Sabbath-Dayes, is asserting and maintaining the absolute necessity and service of them under the Gospel*. Let no man judge you in meat, or drink, or in *respect of an Holy Day, or New-Moon, or of the Sabbath, which are Shaddows, of things to come, but the Body is of Christ*. This Doctrine *Paul* Preached and writ, how then it should be Evangelical to insti- Col. 2. 16, 17.

cute a second visible Sabbath in the room or place of the first, when the first was abrogated as shaddowy, is absurd, and incongruous; for the reason of the visible and external Rest, was the visible and external Creation; but because the second Creation is *Invisible and spiritual, by the invisible Word of his power, viz. The Regeneration and Redemption of the soul of man* (begetting him anew to God) *therefore should the Gospel-Sabbath be also spiritual and invisible*; to which these words refer, *Come unto Me all ye that Labour, and are heavy Laden, and I will give you Rest.* Mat. 11, 2, 8. *We which have believed do enter into Rest: there remaineth a Rest for the People of God:* Heb. 21, 3 9. And had this poor man known, what the Gospel-Sabbath means, he would have rested from this fooliſh (nay) wicked work, his ignorance and malice have brought forth against the Owners and Professors of the true *Sabbath-Day.*

He might have better learnt from the reformed Churches abroad (as they are call'd) and more particularly from their grand *Champion, and most Celebrated Founder, Calvin*; let the *Priest* first answer his arguments against *a visible temporary Sabbath*, under the Gospel, before he attaques the *Quakers*, as hetrodox in the Point.

And as to the inference he makes, viz. That because there were Set-Times and Days under the *Jewish Constitution*, therefore should there be some under that of the Gospel also; here can be nothing said by me which can render him more *a Jew* and an *anti-evangelical Minister* in the World; for the contrary is most true, viz. *That because they were Ceremonially or* Typically used under the Law, *therefore, and on set Purpose they are not to be us'd under the Gospel, which is the end of the Law, as to those things.*

In short, I do declare again, that though we utterly renounce all special and morral holiness in Times and Days, yet we both believe it is requisit that Time be set apart for the Worship of the Almighty, and are also everywhere found in the diligent practice of the same: and howbeit, we cannot own so strict an institution, *as to Sabbatize the first Day*, nor that it has any holiness, inherent to it; yet as taking the primitive

primative Saints for an Example, *with Godly reverence we constantly assemble upon it.*

His Charge of our denying Family-Duties is equally false, and Deviliſh with all the reſt; *for we know it is our Duty, and is alſo our practice, to retire from our External Affairs, and wait upon the Lord every Day, that we may receive Strength from him, and feel his heavenly Peace and Bleſſing to deſcend upon Us, at our riſing up, and lying down; that ſo to him, over and above all Viſible things, honour and Praiſe may be returned, who is worthy for ever.*

Page 114, 115.

CHAP.

CHAP. IV.

His Charge, vefell'd: An Apostacy proved, from Scripture and History: Church-Polity did not last from the Apostles day to this: Gods Promise of perpetuity, not broken: The Waldenses, *&c. no Proof to his purpose: He praises them, but hates Us, for asserting their Principles: We own them: The Epistles to Timothy no proof for him, but against him: The Priests Religion not in Scripture: An inspired Ministry vindicated by Scripture and Reason: Their Minister's Call from man: No example for Universities out of Scripture: Fountains of impiety: The Primative Christians ignorant in humane science: Tythes discust: The Priests prov'd Hirelings: None such among the Reformed: the Light has discovered them.*

THe next Charge he brings against Us is this, *That we assert all outward Church-Polity, Church-officers, and Church-Ordinances to be ceased since the death of the Apostles*; for confirmation of this, he quotes (a thing he seldom does) One *Joseph Frice* who (says he) affirms, *that the true Church ceased since the death of the Apostles, until the raising up of Gods own Seed out of the Earth, to stand a Witness against wicked Murderers, and Persecutors of the Saints, and true Church of Christ*; but in what Chapter or Page we are to find this, I cannot tell, nor has he told Us, and if he has mistaken the matter quoted, and insisted on, as he hath the name, we have little reason to believe what he writes; for his name was *Face*. But he proceeds, he thinks, upon clearer Evidences. *The Quakers Lancashire Queries* 115, 118. *to observe Ordinances, as sprinkling Infants, to tell the People of a Sacrament, and following outward Teachings, &c. Where did God command it?*

Pag. 116. 117. 118.

This Doctrine he esteems hainous, and thus he undertakes to Confute it.

First, says he, *God hath all along had a people, even under Antichrists raign, whom he calls his sealed Ones, that have been his Faithfull Witnesses; And as God in the beginning instituted, Church Offices and Or-*

Ordinances, (which he hath ingag'd his Word to continue them unto the World's End; of which Number were the Waldenses, Albigenses, Hussites, Hugonites, Lutherans, and Protestants, (tis well he hath left his *Independants', and Presbyterian* Brethren out) *these were some of those that did oppose Antichrist, before ever the vain-glorious boasting Sect of* Quakers *were heard of in the World, who are the very Synagogue of Satan, I dare affirm.*

His Confidence, Ignorance, and Envy, are Great companions in this *Paragraph*, which none can think an hard saying, but such as are dark, both to the Scriptures and the best Story; I shall not reflect upon his begging the Question, but attend the more substantial part of his pretended Answer.

To deny an *Apostacy* (which implyes a falling away) is to deny the prophetick Testimonies of the Scriptures, for said the Apostle *Paul, Let no man deceive you, by any means; for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of Perdition, &c.* the like *John* in his Epistles, *Antichrist is already come*; and in his Revelation, he tels us, that the *Witnesses were slain, and the beast, and the false Prophet, and the Dragon, and the Whore,* (Phrases to express a devilish and apostatized Church and Power) *Reigned and overcame the Saints, and none for a time appeared to make war with the Beast.* 2 Thes. 2, 3, *Rev.* 11. chap. 17, 18, 19.

That this began Immediately after the death of the Apostles, is very evident, from that Account History gives Us *of the new Inventions and Additions that were successively brought into the* Church, insomuch, as *that the Worshipping of Angels was in the earlier part of the second* Century, and though persecution did much depress that spirit of Apostacy & hinder its growth, yet no sooner did *Constantine* begin to favour the Church, then she transported with the apprehension of so sudden a Change (as from persecution to an easie splendid Life) forgot the simplicity of the Christian life and Doctrine, and spur'd hard in the persute of mens Inventions, till through her multipli'd Superstitions, *she had form'd up that Great Whore, who* (under all her pretentions to be a Virgin, the Lambs Bride, and Apostolick Church) *has appeared an open Whore, having defiled the Nations, and made them Drunk with the Cup*

of

of her Fornications (consisting of Pride, Empire, Idolatry, Error, Avarice, Persecution, and all other Abominations; and 'tis with the strength of this Cup, that *Jenner* is intoxicated, and reels, and rails in his malitious attempts against us) *but this was not done at once, the Cup was some time a filling, and some time a drinking; and the Nations were apostatizing, before they were apostatized.*

Nor does this impeach God of breach of Promise; for these words, *I will be with you to the end, &c.* were first spoken to the Apostles, not only as Apostles, but as Believers, and the Promise is therefore extensive to all, and every individual person of the Faithfull.

And secondly, They are but conditionally said, *If you do as I command you, but if you fall away, and Apostatize through the subtil devices of the man of Sin, then I will not be with you, but give you up to belief a Lye, and be damned*: and this was mostly the case of the *Apostacy*; If any did dissent from the universally prest Conformity to the *Papacy* (that about the Six hundredth year had mounted the Chair, and rounded the ears of Princes with an infallible Power, and unlimitted Prerogative) *it was after a wandering and sculking manner, very destitute of that Church Order, and Ordinances, as the man would suggest; their work being rather to testifie their dissent, then positive judgment of things.*

The *Waldenses*, the first, and oldest much, that he mentions, are very young comparatively with the prolix night of Apostacy; for 'tis not Five hundred and thirteen years since *Peter Waldo* Citizen of *Lyons* in *France*, the first publick *Renouncer* of the *Romish Church*, for her new embrac'd Inventions (from whom they are call'd) began to publish his dissent from the *Romish* Religion, and higher he dares not venture.

Jo. Per. Hist. Wald. l. 2. c. 4. P. 7. 7. 78, 79, 80, 81.

The *Albigenses*, from the Country *Albi*, were later, and the rest Successors to both: besides, nor were they in any Church capacity, but tost and disperst up and down the World, diverted from all establishment that could be thought the *Presbyterian moddle of the man in hand.*

Vign. lib. Hist. part 1. Sornag. c. 47. Chass. l. 3. c. 7.

But that which is worthy of our notice, is, That these very men

men so much renown'd by him, held those individual Principles, for which he violently condemns Us. 1st, *They would not sware upon any account.* 2d, *They disclaim'd against a setl'd Priest-hood, or Ministry by way of Distinction*; but what this man sayes of *Singers*, that all good Christians are *Gospel Quiresters*, and therefore they need none by way of distinction, as under the Law; so they say of Ministers, that all good Christians are Ministers, and have a right according to their Gift and Abilities given of God, to preach to others. 3d, *They exclaim'd against Tythes*; 4th, *They did perfectly disown all Universities as conducing to the making of a good Minister*; *And lastly, They were Enemies to, and Remonstrators against the Inhumanity of Persecution, which is the best characters of* Presbyterianism, and which it can no more live without, and be, then a Leopard can be such without his Spots. *So that he writes against, and esteems Hetrodox and Antichristian, those very Men that he at the same Time* ~~expressly~~ *stiles Opposers of Antichrist, and such as Worship God in the beauty of Holiness.*

And though he would march away in Triumph over Us, as Imagining his advantage sufficient to justifie his glorying, *That we should disown those People, that so long since dissented from the Idolatries of Rome, and narrow all Reformation to our selves*; yet we would have all to know, that (though we do confess it is our Faith, that so Glorious a Vision since the Primative Dayes, has not happened to any, as to us in this our Day) the Praise and Honour of which is due onely to the Lord, (Yet) *this Seed was Rising in those* Waldenses, Albigenses, &c. *and by the vertue and Life, and Power of it, were they quickned and enabled to Cry out against the Abominations of those Times; and their Testimonies we own, their Memories we Honour, and their Sufferings we have sweet fellowship with, knowing they were our* Martyr'd Brethren, *and that we are raised by the Almighty Hand of the Lord, to bring forth more to Light, and compleat that Work, which was but dawning in that Day.* And though our Appearance has not been long (perhaps 20. Years) yet *Truth is Everlasting*, and we are raised to Declare it boldly to the Inhabitance of the Earth. And what is frequently Objected against Us, namely, our being but of yesterday, is the same with that Spirit of Old, which asked Christ, *how old he*

was; and that despised Timothy's youth; and that has objected to Protestants themselves their revolt & novelty. But Verity & Antiquity (as to present Appearances) are two things: and if Antiquity shall be received for a sufficient Plea, then because the *Papists*, were before the *Presbyterians* and *Independants*, they are therefore more Orthodox; if the *Presbyterians* and *Independents* shall say, *what they hold was before Pope or Popery*; So say we, *'Tis not therefore the Age of men, or of a Dispensation, But the Reason and Truth of the Principle or Way that recommends*: and in that sence we are the *Apostolick Catholick Christians*.

To conclude, my reply to this first Answer, What if it should be granted him, *that there was not such a falling away*; since the matter in debate is about *Church-Offices and Order*, which will he have? there is not one he has named, but has something different one from another, and all from the Scriptures, after his own sense of it. O the miserable Confusion of this poor man! I confess there is but little reputation to be gotten by writing against one, whose Age must be an excuse for his Folly.

His second great reason, by which he does Essay to prove, *That there was no such Apostacy*; Contrary to 1 Tim. 6, 13. 14. Scriptures, History, and his learned Brother *Timothy*, *the Preface-Man*; is drawn (as he thinks) from *Paul's* words to *Timothy*, *That Commandment which* Paul *gave to* Timothy *is to be Kept, till the coming of our Lord Jesus; but a visible Church-Polity, or Church-order, and Officers, is part of that Commandment, therefore it is to endure to the end.*

How weak, how false, and scandalous to sence and Scripture, is this way of arguing; methinks it should be obvious to every Half-witted Man.

What was that Commandment? If he means the whole Epistle, as Page, 119. I ask, *If a distinct desimateing or Tything Priest-hood be there? If Brawlers, Persecutors, and Swearers* (Contrary to Christ's Commandment) *be there? If any thing of the Sacrament; humane Teachers; and that Toy, Foppery, and very Bauble and Abuse of Religion, Baby-Baptism, be there?* Read the Epistle well, and tell me, if amongst all those things *that Paul* said *were able to make the man of God perfect* (and which I grant were injoyn'd *Timothy* to follow

as

as Apoſtolical Tradition) theſe recited grounds of Controverſy betwixt Us and this man of ſtrife (with the reſt of his angry Brethren) are to be ſeen or found?.

But if the Commandment was particular, then we may obſerve that the Apoſtle was treating of *Covetouſneſs* the root of all Evil, *and the Parſon's trade: Godlineſs with Contents (ſayes Paul) is great Gain; for we brought nothing into this World, and it is certain we can carry nothing out: And having Food and Rayment, let Us be therewith content; but they that will be rich fall into temptation; for the Love of Money is the Root of all Evil; but thou oh Man of God, flee theſe things, and follow after Righteouſneſs and Godlineſs, Faith, Love, Patience, and Meekneſs: I give the Charge, in the ſight of God, that thou keep this Commandment: [without ſpot Unrebukeable]* this the Prieſt left out, he had little mind to let Us know Covetouſneſs was reproved (the ſin of his Livery) and that the Miniſters of Chriſt were by poſitive precept to live Irrebukeably; for that they think a moſt damnable Error. 1 Tim. 6. 6, 7, 8, 9, 10, 11, 12, 13, 14.

Let it ſuffice, that they who peruſe the Epiſtles to *Timothy*, will find, *they moſtly* (if not altogether) *conſiſt of ſuch commands as tend to holineſs of Life and Converſation, rather* then to diſcipline, and ſhaddowy Ordinances and Inſtitutions. I would the Prieſts dare but to ſtand the tryal of all their Doctrines, and Eccleſiaſtical Government, by thoſe very Epiſtles, the controverſy would ſoon end in their utter Confutation and ſhame: And the trueſt deſign and uſe of their Accademical Learning, is to learn *Evaſions, Equivocations, and dark Fetches, to ſecure themſelves from the very dint of Scripture and Reaſon*; whoſe nakedneſs God will make bear, in the ſight of Nations, *to the loathing of their* Perſons, and utter abhorrence of their ſiniſter Symonious, Practices.

He proceeds eagerly to vindicate the *Church*-diſcipline aſſerted in *Pauls* Epiſtles to *Timothy*, and by the Scripture, and his way of reaſoning, would both perſwade the World, That the *Quakers* abſolutely deny it; and if he can, confute them of that great error. Pag. 120, 121, 122, 123, 124, 125.

But I may ſay of this *poor man*, as the *Apoſtle* did of his Country-men, *That he is very unhappy in his Zeal, for it is by no means accor-*

ding to knowledge. We not onely own *Pastors, Elders and Teachers* in the Church of God, and ever did (if that be his *Church-Policy*) and are perswaded 'twill last to the end; but are as ready to question, why he will not allow of *Apostles, Prophets*, and *Evangelists* now, as well as then: for he is earnest, whilst he abuses us with the denial of all, to vindicate himself in the denial of some and (those I think the more material) his Defence of his Opinion is this; *That they were but for a time, because extraordinary*; as if they were not as much wanted, now, as then; but methinks the reason they give to evince the in-necessity of an immediate Mission, carries in it (like the *Trojan Horse*) such an Army, to the utter ruin of the *Priest's Cause*, that were they not perfectly blinded, they would be shamed to use, or urge it for their defence.

For why should there not be the same need for an extraordinary Ministry now, as well as then? is the World more truly Christian, then in the time of those Churches, when they flourisht? and if the *Word of Reconciliation* is to last to the end, then that office to whom it was more eminently committed; but that was the Apostleship; therefore I will read the words thus (and *Jenner* has taught me so to do) *Go teach all Nations, ye Disciples and Apostles (in the name and persons of all succeeding Disciples and Apostles) baptizing them, into the Name of the Father Son and Holy Spirit; and Lo I am with you (Disciples and Apostles successively to the) end of the World*, which because, *Jenner* says Page 131. is *not to be restrain'd or confin'd, to that Age*, (as the word sometimes signifies) *but to the end of the World*; and that it cannot rationally be supposed, it was meant that they should personally live so long; *I must conclude, that 'twas the Office and Calling of the Apostle-ship that should* so indure, and which Christ would accompany to the end.

2d, The Scriptures expressly say and testifie (against these *mumbling Hirelings* of the World) *That in the last days God would pour out of his Spirit on all flesh, and the young men should see visions, and old men dream dreams*, and the *Apostle* encouraged, nay, enjoyn'd the Churches to seek after *Prophesie*, for that was the most excellent gift, then in the Churches, which he would never have done, if Prophets had never been to suc-

Joel, 3.

succeed in the Christian Church; *Follow after Charity, and desire spiritual gifts, but rather that ye may Prophesie*; and if the End why *Prophets* were given, was, that they might readily unfold dark and mysterious sayings; 'tis strange that there should be any need for them in those days of the *Apostles*, when such great Fathers of knowledge were living, and none now, when the World is so fill'd with contention and dispute about the abstrucity and mysteriousness of many eminent Texts; and *Jenner* himself thinks there is no Apostle to decide it. 1 Cor. 14. 1.

3d. Since *Evangelists* were to assist the *Apostles*, and that it is evident the *Apostle-ship* is not terminated, by consequence the office of Evangelists is not ended; the great reason why the *Mercenary Priests* with-stand that *Ministry* which is *Supernatural, is, their self-Consciousness of insufficiency*; and *dreading the Misery of being dispossest of fat Benefits*; who like Religious *Janezaries*, that stick not to fight the Devils Battle for pay, against the true powerfull Gospel-Ministration.

He proceeds to Charge us with two objections, that I think so neerly resemble the honesty of our Principles, as we may very well venture to own them, and as readily confute his suppos'd answer to them: They are these. Page. 27, 28, 29.

1st, *That they use to go to* Oxford *and* Cambridg *to learn the Gospel, whereas* Paul *said, He was not taught from man, nor by man, &c.*

2d, *That they are Hirelings, because they teach for Hire*; and so no Gospel Ministers.

We own the Charge, but let us hear his Answer.

The Israelites had Schools of the Prophets at Bethel, Jericho *&c.* Elisha's *Colledge was so fill'd, they enlarg'd it, and that in those Schools Prophets Propheſy'd not by immediate Revelation is manifest, in that* Samuel *was standing over them, as One appointed thereunto; had they been immediately taught by God, why was* Samuel *appointed their* Guide and Teacher; *we only go to the Universities, to learn Languages.*

'Tis

'Tis granted the *Israelites* had Schools; but the Question will be, for what end and purpose? *to teach their Children the Idle Stories of the Heathen Pagan Schools, which make up the present body of the learning of the times, or the Science truely so called?*

In short, either the end of those Schools, was instruction and knowledge in Civil or Religious affairs: If the first, *We deny they exceed propriety of speech, their own Stories, Writings, and such like common and usefull qualifications*; and it rests on the *Priests* part to prove the contrary.

But if about things of Religion, as the instance of *Elisha* and *Samuel* seem to import, then let us examine the Texts; That relating to *Elisha* only says thus much, *that the Sons of the Prophets said to* Elisha, *Behold the place where we do dwell is too strait for us*, which does not answer the reason of its quotation, nor the context; but the other Instance of *Samuel*, is most part.

2 Kings 6. 1.

And Saul *sent Messengers to take* David, *and when they saw the company of the Prophets Prophesying, and* Samuel *standing (as appointed over them) the Spirit of God was upon the Messengers of* Saul, *and they also Prophesy'd* I appeal to all impartial men, if this be not *a Prophesying upon an inspiration*; and therefore nothing can be more incoherent with the place, then that *Samuel* was their *efficient*, or so much as *helping cause to their Prophesying*; for the place expresly says, *that the Spirit of God was upon* Saul's *Messengers, and they Prophesy'd too*; implying, that the Company or School of the *Prophets, Prophesy'd by no other way*: This displeased *Saul*, for he sent *Prophets* three times, and still was serv'd so; and at last went to *Ramah* himself, where he prophesi'd also; that it was a Proverb, *is Saul also amongst the Prophets*. I cannot but here take notice what a state *Jenner* and his *Brethren* would reduce the *Christian Administration to*, who do not allow it a School of the *Prophets*, now, when there were many under the Law.

1 Sam. 19. 20.

To end this particular, I would have him tell me, if these *Schools* were fashon'd after these of *Athens*, and other *Greek Academies*? if the perplext notions and abstruse Metophisicks of *Epicurus, Aristotle, &c.* were to be found in their Libraries? nay,

if

if the vain Quiddities, idle and groſs Terms, and moſt Sophiſtical wayes of Syllogizing, with the reſt of that uſeleſs and injurious Pedentranty (to Mankind, brought into the Chriſtian Religion by *Popiſh* School-men, and ſo eminently in *vogue* in *Oxford* and *Cambridge*, and which above all things ſame their Students) were the ſubject and matter of their Study and Learning? He that runs may read both the *purity* and *Simplicity of the Ancients literature*, and the *Sophiſtry, uſeleſneſs, and affectation of the Science, falſly ſo call'd*, now in reputation in the World.

Read Math. Diſp. l. 2. c. 5. Card. de Sap. l. 2. Pet. Bel. Obſerv. l. 1. c. 35. Ouzel. Annimad. in min. Felix P. 25. Conſtit. Clem. Rom. l. 1. c. 6. Jac. Laur. de l. Gentil. pag. 40, 41.

O How evidently from hence, may we obſerve the Worlds declenſion from the primative ſpirit! when for the firſt hundred years ſcarce an Eminent Schollar was to be found amongſt the Chriſtians, and ſuch as were; diſclaim'd all power in their vain Philoſophy, to convince or convert them to the knowledg of the Myſteries of the *Chriſtian Religion*: And that men ſend their ſons, *One to be a Phyſitian, and the other a Prieſt*, to the Academies of this Land, is ſuch a Notorious peice of matter of fact, as to deny it were eminently to prove it: for who at noon day, will ſay its midnight, but a madman: and in the *World there are not places of more Folly, Ignorance, and Impiety, and Fountains ſo impure, as their corrupt Streams, alone, almoſt infect the whole Land with Debauchery, and at beſt Perſecution, and Anti-chriſtian clumſy-witted Pedants and uſeleſs Pragmaticks.*

The Prieſts affirming they only uſe thoſe places to skill themſelves in the *Languages*, is a downright falſity; for learning, as to Philoſophical part of it, they have maintain'd as abſolutely neceſſary to the qualification of a Goſpel Miniſter. Beſides, I utterly deny that *Tongues* themſelves, are ſo much as inſtrumental to open the myſterious ſenſe of the Goſpel, albeit I acknowledge them very uſefull to correct wrong Tranſlations, but that goes no further then the Letter, in which the Life and nature of the Goſpel never ſtood.

His anſwer to the remaining objection is briefly this; *That the*

the Priests had a full maintenance under the Law, by Gods appointment in Tythes, Offerings, and Suburbs; this Micah *reproved not, but Man-pleasers for hire; the present Ministry are not blameable in this particular: besides Christ and Paul warranted wages, though not Tythes, and God would have it so; and furthermore the Law of the Lord has given it to the Ministry; and the Tenths are as much their's, as the Ninth's are the Peoples.* Luke 10. 7. 2 Cor. 8.

To all which I reply with a good heart; for no imployment is more pleasant to me, then uncovering the Wicked avarice, and horrid deceit, of this *decimating Symonious Priesthood.*

'Tis true, that the maintenance of the *Priests and Levites* was out of the Tythes, Offerings, &c. but what then? were they to maintain no more? (that, *the Priest was unwilling to instance*) so horribly unjust is he, that he does lessen God's appointment, to vindicate the mercenery appetites of his Brethren, or else he would have told Us, that the *poor Widdows and Orphans were* provided for out of them: But is he, or are they of *Aaron's Priesthood?* If they be, let him or them produce Us good evidence of it; and when they have done, We will have Scripture to prove that *England* was divided into *Tribes*, and the Land equally allotted them, only the Tenth for the Priesthood, the Widdow, Poor, and Orphan, &c. If they are not of that Priesthood, but that the Priesthood is chang'd, how come they to demand a maintenance, as peculiar to that *Priesthood*, and upheld by the same abolisht Law as the Priesthood, which was peculiar to the *Jewish Church?*

Next, he belyes *Micah*, and the holy Ghost too, for the words are far from his construction of them; yet were they as he would have them, they are most true of him and his Brethren; *for they will not undertake* a cure (as they call it) but upon such close made contracts, as Market-People truck or sell their Commodities; and such as most contribute, they most connive at, and Indulge in their Impieties, this is matter of fact, that if a large Benefice or People is vacant, or be destitute of a *Minister*, they (*Courtier-like*) make Friends to such Persons in whose power the disposal of it is, and make no scruple (upon hopes) of leaving the leaner (though perhaps honester) People, [illegible] for the fat and benefical. Oh true but most

most horrid Symony, Oppression and Cheat; *A Mountebank is an honest man to a Parson.*

And for Christ and *Paul*, their discourse of wages, he mistakes the matter: for that was only to take or accept (not all that an honest free heart should give, for some would have pull'd out their Eyes, and others have sold all they had, to have accommodated the Apostles with a footstool; but so much only as was convenient, what was set before them, or they stood absolutely in need of: But not to *horde up out of set stipends*, and those, extorted too, by Inhumane force, and meer coercive power. *Pauls* takeing wages of other Churches to do the *Corinthians* service, was no more but this, that the Church of *Corinth* being high, proud, boasting, and conceited of her accurateness, wisdom and learning, the Apostle would not be so free as to accept of them, what would but defray his common charges whilst with them, least they should have taken occasion to suspect he made advantage to himself by them, and that thereby the dignity of his Gospel should have been lessened; which, with the other more confirmed Churches, he was not so much in fear about.

This I affirm (in a sound understanding, by the same spirit of wisdom, that then guided *Paul*) that the only cause of his not accepting what might have accommodate him with common conveniences, *was his tenderness and care of, and regard to the reputation of the blessed Gospel, having to do with a people wise and whose evil Eye was not so clos'd as that it would not be ready to make the worst* of things, and that would have thought him more oblig'd then it was fit for the *freedom* of an Apostle to be, in such a respect; but *Tenner* would not tell Us that *Paul* work'd at Rome too years at his own hired house: And as for the more modern Institution of *Tythes*, I am not to inform my self, but would *Tenner* (if he be ignorant of it) or any else, whose desires after the truth, may engage them to peruse this discourse, *that it was Antichristian every where, but more Divilish then ordinary in* England.

About the yeares three and four hundred after Christ, it *was familiar with the Christians to lay apart a tenth of the profit they made of their* Gratian. Can. p. 16. q. 1. decim.

Estates, for the maintenance of such Members and Ministers as wanted, but this was not by institution; for, both they might have refused it without any just ground of censure (though not Charity) and when they did give it, *the how much, and to whom*, was in their Election; for where they found them more or less wanting or deserving, there they gave, and exhibited of their substance.

Seld. c. 6. p. 80, 81.

But in some process of time, the insolency and greatness of the *Roman Bishop*, obtain'd and enjoyn'd a tenth from several *Countrys* to the maintenance of *a Clergy*, by him calculated to the promotion and security of his Antichristian Grandure in the World, as a temporal, as well as spiritual Prince.

However, they could not readily get the English in the humor of parting with so considerable a share of their Estates, seeing the *Priests* so *proud, rich, debosh* and *unthankfull* already; *For* (*Austin* the Monk was denyed it by the King) till by a Fatal Tragedy, it was introduc'd and confirm'd; namely, *Murder* and *Adultery*, these were the *immediate Parents* of the *English* decemation, or tenths; For *Offa*, killing *Ethelbert*, gave a tenth of his goods, to pacifie his Ghost; and *Edgar* being greatly inamour'd of *Ethelwolds* wife, to obtain his impious end, stuck not to imploy this infamous means (viz) his abominable Murder; the *Pope* (more doubtless out of love to profit, then any abhorrence to sin) sends forth *a Thunderbolt* upon the head of this Homocidious *Prince*; whom to appease, *Edgar* confirm'd to the *Church*, the tenth of all the fruit of his Field and Cattle, to them and their Successors: The greater the sin, the dearer the pardon; *the peoples wickedness, is the Popes only Fair for his costly Absolutions*; and the vilest Miscreants are his best, most constant (and to be sure) most welcome Customers.

Seld. Pag. 67.

Thus were *Tythes* instituted; and customes and covetousness have continued them to this very day: But the Lord God Everlasting having shin'd in our hearts, and given us to behold the *Mystery of Iniquity*, and that great *Apostacy* which hath been over Nations; and amongst other things, endued Us with a true understanding, both of the *Ministry*, and their ungodly wayes; which not only hath begotten in Us

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in abhorrence of their wayes, and a publick denial of them; but an holy Zeal to testifie against their filthy Lucre, and horrid Cousenage of the World; and to the *Glorious freedom that is now come from Heaven*, to Mankind (if they will receive it) *from the oppressing Yoak of a Priestly Tyranny, and Ministerial Bondage.*

To conclude, and sum up all; What has *Jenner* and his Gang to do with the *Levitical Priest-hood*, who say they are no Jews? (*Visible I mean, For invisible and spiritual, I am sure they are not.*)

What have they to do to instance *Christ* and *Paul* to vindicate his taking wages, who is not contented with their appointment? for the Evangelical institution was this; No sooner had *Christ* spoke of wages, then he explains his meaning thus, *Whatever is set before you, that Eat*; which supposes election in the man of the house, no positive obligation being further upon him then Christian-charity (which indeed is the greatest in the World, in one sence) and content in the Receiver, without further demands, or contract for larger allowances

And though I am well satisfied that the force of a Christian Minister is such, that many hearts stand ready to supply the wants of those that minister; Yet I am as well assured, that the inconsistency betwixt *Us* and the present *Priests* (In the matter debated) lies more on the side of wages, then any other thing, and whilst they pretend to the vindication of a Christian Ministry, it is in very Truth but a defence for their unreasonable *Incomes*, or that Ministry, which proves them *Dumb-Doggs*, that *seek gain from their Quarters, making war against them that put not into their Mouths*, as most experimentally we have known it, as well under the *Presbyterian and Independant*, as present *Episcopal Government*.

Lastly, I will not stand amaz'd at his *Impudency* for I know it suites the Parson's Conscience that *a Presbyterianiz'd-Independant* (or religious kind of *Hermophrodite*, halting betwixt two) should offer to vindicate the legality of *Tythes*, upon such an abominable Institution; Especially, when three things more are duely considered.

First, That they were injoyn'd by that power, *his learned Brother Timothy calls the Whore in his preface*, (which, however true

was but saucely done of a son) and to maintain her *Antichristian* Bratts and *Off-spring*; but whilst they disown her, they cuningly know themselves concerned in her care, *and as men that Love the Treason, and hate the Traytor, they hugg the Tythes, but say they hate the Whore.*

Ub. de. Ecl. chr. Success. c. 6. p. 155. Acts & Monum. P. 435, 461, 536, 537.

Secondly, The *Waldenses* and *reformed Churches* abroad; but particularly several of our Native *Martyrs*, testified against the lawfulness of paying or receiving them; as *W. Thorp, &c.* not to particularize the Cloud of Ancients (I mean the Fathers) as *Chrysostom*, and others, that detest them as now exacted.

Thirdly, his impudence is manifested, in *pleading for a mainteance of a Ministry that by his principles he and his Brethren disown.*

But that I may remove the Objection of *proportion*, namely, *That such as pay not tenths act injuriously, Because they pay but for nine parts in rent, or purchase*; let these four particulars be considered,

First, That they were extorted, and therefore it is most reasonable that they should be return'd to their first owners.

Secondly, That they have not only a tenth of the product of the Earth, but of the poor Country Mans Labour; which is wretchedly infamous, That because King *Offa* committed *Murder*, and *Edger Adultery*; the Farmar and his whole Family should toil and sweat to pay the *Pope* a Mulct, or penetential and expiatory Tax: It was the Country-Mans before, and should be again.

Thirdly, If a poor man plow up a piece of ground unsown, or manur'd in mans memory, and by his own industry obtain a Crop; *Is this the increase of the Earth, or the Farmars Labour?*

Fourthly, Many times they scarce get their seed, yet the Tythe of what paid Tythe before, must be paid to the Priest; for it, being but the seed that comes again, which paid Tythe the precedent Year; that payes now. It follows that the same pays twice, and so the Priest has Tythes, not because the Earth brings forth her increase, *But because she brings forth no increase.* O the

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unjust, yet frequent practices, of the ungodly Ministerial mercenarys of this Age! either let *Jenner*, and *Taylor* own their Ministry, or disown their Tythes; since the disowning the former, and defending the latter, is but an instance of avarice, and an evasion of the suffering that would attend that Testimony.

Fifthly, But above all, Consider That *Liberty of Conscience* is destroyed by it: For what if I in conscience deny that Religion, to whose peculiar use and constitution I once allow'd Tythes? can I in honesty pay them? *Shall I contribute to a Religion, and the Ministers of it, which in Judgment I renounce? But in case I don't, Is it rational to persecute me, for not upholding a Religion I disown?* What would not these Mungril Independants own? for the Primative of them deny'd and writ sharply against Tythes.

They disown a Ministry, and allow them maintenance; and they are for Liberty of Conscience, and yet would have a man persecuted for not paying to a Religion and Ministry, which he conscienciously disowns: O The blindness and folly of these men! certainly God has given them over to believe a Lye: and I observe, *as the Light shines brighter, they grow darker*; and be it known to them, that before the glory of the *reproached Light within*, which we confess to, and they blasphemed against, *shall all their Religion vanish; as the shaddow of the Night doth fly before the insuing brightness of the Sun*; and all people shall see an emptiness, and insufficiency in their wayes, to obtain everlasting peace with God: Then shall the Nations walk in the Light of the Lamb, and be saved. So much for *Tythes*.

CHAP.

CHAP. V.

Gospel Ordinances own'd by us: Infant Water Baptism, visible elementary Bread and Wine, No Ordinances: the Priest's error, weakness or sophism in the case: The Scriptures Rescu'd, Explain'd and Justified in that point: Singing in spirit by Us own'd and practised; but not formal Rhimes of others experiences, and not our own: The Spirit the best Judge of Spirits, prov'd from the Priests Scriptures, and own Arguments: We own Scripture-salutations; but deny the World's: Christs meaning about saluting more then our Brethren, Explain'd: Pride and Custom the Parent and Nurse of those vain and useless Fashions: We do Respect Magistrates, Parents and Masters: True Respect Defin'd from false, in the case of the Centurion. Not giving of Titles prov'd an Evangelical, as well as civil Custom. The Scriptures as urg'd by the Priest, Reliev'd from his Miscarriages: Wherein they are Lawful, and not Lawful: Condemn'd in one sense, of Christ and his Apostles: Also of Paulinus *Bishop of* Nola: *Thee and Thou Justify'd, as the only right Speaking to single Persons.*

HIs Next Charge upon Us is, *A denial of Church Ordinances, as useless to them that have receiv'd the Anointing; Whether Baptism, Lords Supper, Singing of Psalms, &c.* Which he undertakes to be of a nature lasting and perpetual;

Page 129, 130, 131. 132, 133, 134. 1 Cor. 11. 2.

First, he sayes, *That there are Ordinances, because the Apostle commended the* Corinthians *for keeping the Ordinances, as he had delivered them unto them*: Then he sayes, *he shall endeavour* (though to no purpose) *to prove the Continuance of them for ever.*

Baptism, and the Lords Supper, are Visible Church Ordinances: But they are to continue to the End of the World: Therefore forever.

The *Assumtion*, as he calls it, or *minor Proposition, &c.* That they are to contine, unto the End of the World; he proves out of

of Scripture, as he thinks, by defending the perpetuity of that Miſſion, from the endeavours of ſuch as would ſtint the Greek Word, *to that Age*, for which I am his Debter, it being a work done to my hand.

Go teach all Nations Baptizing them, &c. and Lo I am with you to the End of the World, Mat. 28. (and here he ſhews himſelf, not a little skil'd in the Original, at leſt he fancies ſo) *for as often as ye eat this Bread, and drink this Cup, ye ſhew forth the Lords Death till he come*: To all which I reply thus.

I conceive the man is much beſide his mark; For that hinge on which the whole Controverſie turns, he ſeems on purpoſe to avoid: What if the Apoſtle commended them for keeping the Ordinances committed to them? does it therefore follow, that he meant the Prieſt's Idle *Babeby-Baptiſm, their kind of Supper, and canting of* David's *ſerious Pſalms, in wretched Meeter?* Did he not as heartily recommend his Godly *Traditions and Ordinances to Timothy, as he commends the Corinthians? And do we find any One of thoſe now mentioned amongſt them?* 'twas ridiculouſly done in the *Prieſt*, to endeavour to prove the perpetuity *of Water Infant Baptiſm, &c.* Before he had prov'd it to be an Ordinance of Chriſt: Firſt, let him remember in his next to prove them ſuch *Ordinances as he commended the Corinthians for keeping*; And which he charg'd *Timothy* ſolemnly to obſerve, before he ſets about their perpetuity.

Beſides, What man of ſence can think his Scriptures pertinent to his impertinent matter?

Firſt, Go teach, then Baptize ſayes the Text; upon which I urge thus; Were it a Water Baby-Baptiſm, none were to be Baptis'd, but ſuch as were firſt taught or Diſcipl'd, *But Infants are not capable to be taught and Diſcipl'd, in that Ignorant eſtate: Therefore it could not be intended* of Children.

Secondly, I deny that any Water is mention'd, or ſo much as intended: That there is none mention'd, is a demonſtration from the Text it ſelf; That none can be intended I proye Thus.

Firſt, The Miſſion we all agree, is to the End of the World; but *Water Baptiſm is not to the End of the World:* Therefore not intended in that place.

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Secondly, That Mission was as well *Paul's* as *Peter's*, *John's*, *&c.* for he came behind none (as it is said) *but* Paul *deny'd it to be any part of his Mission, in that great expression, I was not sent to Baptize*, with Water, *But to preach*; Therefore *Water Baptism is not perpetual.*

Thirdly, If the Text intended Water Baptism, then could it Baptise, not only ἐν or ὄνομα, but εἰς or ὄνομα, *not in the Name* (as falsly rendred) *But into the Name of the Father Son and Holy Spirit: But that Water can never do* (For the Name stands for the Nature) Therefore not intended there.

Secondly, As to the *Lords-Supper*, we know, That Christ apprehending the weakness of his Disciples, did think it fit to leave them some figurative *Mark or token* of remembrance, for them to be in the practice of, till he was better known to them, Mystically, or in Spirit; therefore He said, *Do this till I Come, who am the Bread that came down from Heaven, that whosoever eats thereof shall never Dye. And the living Vine that affords the new Wine in the Kingdom.* In short, either the Bread and Wine are the Figure, or Substance; *Not the Substance say all (but Papists) therefore the Figure.* If a Figure, then of something; *but they cannot more properly figure to Us, any thing besides the Heavenly Bread and Wine*; therefore they so signifie, viz. *Christ the mystical Bread and Wine, that nourish the Soul to Eternal Life*; if so, then (as I think, none that own the Christian Religion denies) I argue thus.

Figures and Shaddows are only of force till the Substance come; but the Substance was then come in the Apostles Dayes: Therefore in point of institution, they were done away.

That the Substance was come is evident; for if the Heavenly Bread and Wine (the things signifi'd) were eat and drunk, then were they come, and the *Figure in point of Institution and Duty, at an end: But they did eat and drink of the Heavenly Bread and Wine, consequently the representations or signes were at an End*; that they did so eat and drink, I prove thus.

If they had not eaten and drunk of the Mystical Bread and Wine; they had hungred and thursted again, and dyed Eternally.

But they had Life, for they had Christ in them the hope of Glory;

and

and whosoever hath the Son (the *Heavenly Bread and Wine*) *hath Life*; *therefore they did Eat and Drink thereof*: *and consequently the Substance was come, and the Shadow or Signe at an end*; *some that stand here* (saith Christ) *shall not taste of death, till they see the Son of Man come in his Kingdom* (which is within; and there it is the true Spiritual (and not Historical, Notional) Believer should sit down with him at his Table, and drink of the new Wine &c.) 'Tis true, both were practised, *but an Example or meer Practice is no Institution*: especially when in point of Precept, and Institution, the thing in debate is absolutely abrogated, and at an End.

Besides, I have a discourse on these very subjects more at large, that may for the sakes of honest hearted *Inquirers*, come suddenly to publick view.

As to his *Musical Psalms*, they are utterly deny'd by us to have been a Primative practice, or so much as in force upon any dragm of Institution, either from *Christ* or his *Apostles*. Page 133, 134.

Spiritual Songs, *or Psalms in spirit*, *their hearts making Melody to God*, *&c.* are by Us own'd, and us'd: *But that as ever they Sung, made Tunes, and set Forms of Psalmes by joint Assemblers, of another Man's various states and conditions, whil'st none of their own* (and mock the Holy God to his face, with down-right lyes under a Notion of devout singing) We challenge this *Ballister* to prove: It is a very shame that he and his Brethren should deny the *Common-prayer-Book*, *because a Form*, and *yet have Forms of singing*: Besides, I would in short observe, that *a Psalm* was not the state of all in the Primative Assemblies; *some*, *nay the greatest part might be in a frame of Sorrow*, *Contrition*, *and Prayer for Remission*, *or Strength*, *Faith*, *Victory over sin*, *&c.* *whil'st a Spiritual song*, *was perhaps the condition of some that had obtain'd dominion over sin*, *and were not so immediately in the warfare and battel as their Brethren*: But the present singing and Praying of *Professors*, shows, that they are far from having a due sence of the weight of either *this practise being so much in their own wills*, *forms and appointments* (rather by way of a litteral immitation of the Primative Saints, then from any true sence, or Spiritual motions in themselves.)

I shall here over-look his charge against Us, as Enemies to Magistracy, with his design therein, referring it to another Chapter, because it has not so immediate relation to the proceeding and succeeding matter: That which next followeth is our fifteenth Error, as he calls it; Namely, *That we hold that the Spirits are not to be tryed by the Scripture*; which, how true it is in our sence, I shall proceed to make appear, and that as well from his own Propositions, as ours; for I am design'd to make a short work with them, believing he grew weary as he grew nearer to the end of his Book; It favours so rankly of meer Ribaldry and Dotage.

Pag. 139, 140, 141, 142, 143.

To confute us, he quotes this Scripture, *Dearly beloved, believe not every spirit, whether they be of God, or no*: and says occasionally upon it in another place, viz. *My Spirit that is upon thee, and my words which I have put into thy Mouth shall not depart out of thy Mouth, nor out of the Mouth of thy seed forever.* That the Holy Ghost is not only the great Dictator of the Scriptures, but also our Guide to the right understanding of them.

1 *Joh.* 4. 1. *Isa.* 59. 21.

Now I would be glad to know, if the *Man* sets not up a tryal of spirits by the Spirit, rather then by the Letter of the Scriptures.

First, He cannot but acknowledge, they had then a rule and measure to try things by; what was it not the *Old Testament*? *For that could not be a rule for* Paul *to deny Circumcision, and overturn all the Ceremonies of the Law, as in his Epistle to the* Hebrews; with many other things by way of variation, and Institution.

Nor could it be the new Testament (as its call'd) for *Jenner* sayes that those *Scriptures were not then extant*, as in Page, 102. Then it must needs be the holy Spirit and Anointing that they had received; for it is not to be supposed they were without any: *and unless* Jenner *will not have the Spirit of Truth to be a more infallible Tryer of Spirits, then the dead Letter of the Scriptures, he must allow that the true Christian Church has the same Guide and Rule, if he believes that God is as propitious, and carefull, and good to Us in these last Dayes* (of which the greatest things were Promis'd) *as to the Primative Believers.*

But

But Secondly, If the Scripture is to try, and yet not without the interpretation, and sence of the holy Spirit, I appeal to the whole World, *if the holy Spirit be not most of all and principally the Rule and Guide*, as he himself contradictorily stiles it, Pag. 144.

Thirdly, To try spirits by Letters, is most improper; the contrary being most rational and natural (viz.) *To try spirits by the Spirit*, and Writings by Writings, if there must be a Rule of Judgment.

Fourthly, That very Promise by him quoted out of Scripture, intimates the same, *for if the reason of the Word's being in Christ's mouth, was the Spirit's being upon him: and that the Words of God should not depart out of his mouth, nor his Seeds mouth forever* (who are his begotten Children) Then must the same holy Spirit, the Author of these words, necessarily dwell and abide upon them forever; and that's the Rule: though I would have the Man to think, we grant the Scriptures to be a secundary Rule to the holy Spirit; and to such as believe them, they are very edifying, and confirmations, though still the intrinsick ground of faith, and knowledge be the Discoveries and Seales of the holy Spirit of God: For says *Jenner* himself (to his evident contradiction) *Though the Scriptures be the Touch-stone*, pag. 142, 145. yet without y Spirit they are of no value to us

For, if the Scriptures be not the Rule without the Spirit, the Spirit must needs have the greatest share in that office, *especially since he was a Rule before the Scriptures were ever given forth*; and certainly, since the Scriptures were *indicted* by him, so as that the dark sentences and mistranslations, are only to be interpreted and rectified by him: The Scriptures are so far from being our Rule, and he [illegible] being no Rule, that he is the very Scriptures Rule; restraining, transposing and enlarging the sense of words, Verses, and whole Chapters.

'Tis true, the Touch-stone tryes Gold, and that from an intrinsick virtue, proper, and congenial to the stone it self; but have the insensit dead Letters of the Scripture that distinguishing property and exertive virtue? *Jenner* denys it, in the words just

just now repeated, *For without the Spirit, says he, they are of no value or service to Us.* Then say I, either God gave them for a compleat Rule, or he did not. If for a compleat Rule, *there is no need of any additional Assistant, as the Spirit*; If not, then he gave them for no Rule; *Because all his gifts are perfect*, and his Rule could not be deficient: And it is to be suppos'd, that in what gift soever he should fail to Us, *he would not in a Rule of Life and Doctrine*, the Capital, and most eminent of all: But methinks, this our demonstration should satisfie all; *when neither Man nor Scriptures are near Us, yet there continually attends Us that Spirit of Truth, that immediately informs Us of our thoughts, words, and deeds; and gives Us true directions what to do, and what to leave undone*; is not this the Rule of Life? *If ye are led by the Spirit of God then are ye Sons of God.* Let this suffice to vindicate our sence of a true and unerring Rule, which we assert not in a way of derrogation from those holy Writings; which with reverence, we read, believe, and desire alwayes to obey the mind and will of God therein contain'd; and let that *Doctrine be accurst that would overturn them.*

His next *cavil, is at the plainest of our deportment and expression*; *He call' them our Principles*; and we are content as well to own them, as to confute His folly in opposing them.

Page 147, 148.

To our not saluting any, He opposeth that Scripture, *If you salute your Brethren only, What do you more then others*; But the *Quakers*, says he, *salutes none but those of their own Sect, though the Apostles* in their Epistles did.

Mat. 5. 47.

But neither is he just to the sence of the Scripture quoted, nor the practise of our Friends. (But I perceive the man would be doing) though he does, he does not know what, or but very little) For Christ's purpose in that Scripture, was to admonish them to universal love, as the context manifests; *If ye love them that love you, What reward have you?* He struck at the revenge of those, then under the Law, *who would have an Eye for an Eye, and a Tooth for a Tooth*, that made it a standing maxime, *to love their Friends, but hate their Enemies*; and not that the Lord Jesus Christ

Christ design'd so much as to encourage People to immitate the vain and flattering salutes, then and now practis'd in the World; but did severely reprehend them, when Personally in the World, making the salutations and greetings of that age, Mat. 23. 5, 6, 7, 8, 9. Mark 12. 38. a great mark of its Apostacy; giving it in charge to his Disciples, that not only they should not salute any man, but also, *to avoid and beware of those that love salutations; For they shall receive great Damnation:* That he belyes Us, is as evident, as that he wrong'd Christ, and the holy Scriptures; for not only do we take notice of our own Friends, *but are in our accostings of such as are known to Us; especially in case of intimacy or business, ready to salute them so far as stands with an honest, plain, loving, Christian mind, and that as well by Epistles as other Conversation*: But it was ill done of him to urge the Apostles Epistles, that were only written to the Brethren, to prove we ought to salute strangers: I suppose there is no such stuff, as, *My Lord, your Lordship's most obedient Servant*, and my *most humble service to your Lordship, &c.* O the Devilish flattery and vain respecting of Persons that is in this wicked World! Well, the God of our plainness will judge for it all; and sweep these things out of the Earth, which Pride, and Vanity, have introduc't.

He says, *Our second Principle is, to give no outward token of reverence to Magistrates, Parents, Masters, or any other Person:* upon which he makes this reflection (*but we have learned otherwise*) *For* Abraham *bowed to* Heth's *Children*; Joseph's *Brethren to* Joseph; *so did* Abigail *to* David; *and the Apostle says, render honour to whom honour is due, &c.* Page 149 Gen. 23, 7, 42.

To all which Slander, and Ignorance, I give this short reply, Read my Book, *No Cross no Crown*, Chap. 1, 2. (for I have written largly of it in that discourse) Reverence and Honour are substantial things; and though in all actions, there is an intrinsick and extrinsick respect, yet 'tis as impossible that the appearance and the thing should be seperated, as that the resemblances of Bread and Wine should remain in the *Romish Eucharist*, and not the very substance of both; so that we are for such reverence and honour: as have a service in it, to those

to

to whom we ſhew it; for all other honour is deceit: And what the Apoſtle ſaith of *Science and Philoſophy*, I may ſay here; *'tis a mere reſpect and honour, falſly ſo call'd*; the *Centurion* was more honoured by his ſervants and ſouldiers, in their obeying his commands, *when he ſaid to One, go, and he went;*

Luke 7. 6, 7, 8, 9. *to another, come, and he came; and to a third, do this, and he did it, then by all the mimmical Gates and deform'd Cringes, us'd* in this Frenſhefy'd World; *for did Reſpects lye in Hats, Kirches, and Bowings, the vileſt* Miſcreants and debaucht Perſons, and moſt void of true Reverence and Honour, *would be the moſt expert and accompliſht; Which is a greater ſin to ſay, then for me not to cap the old froppiſh Man in hand.*

The third Principle he charges upon Us as ſome hainous offence, is, *Our not giving Tytles; eſpecially that of Maſter, which* Abraham *was call'd ſeventeen times in One Chapter*; David *call'd* Saul *Maſter, and One of the Sons of the Prophets calls* Eliſha

Page 149. 150. Gen. 24.

Maſter, &c.

To which I muſt needs ſay, that People ought to be deeply in love with thoſe vain cuſtoms to practiſe them under no better covert, proof, nor defence, then the figg-leave Arguments and Quotations of this poor Man: we own and uſe that expreſſion, in the ſence the Scriptures do allow of it, namely to ſuch as have Rule and Authority over Us: *it was* Abraham's *Servant that fetch't Rebecca for his ſon Iſaac; but did Rebecca, or her Relations ask for Maſter* Abraham *or Maſter* Iſaac, it ſeemes the World knew leſs of Maſterſhip and tittuler Honour, at that time of the day, then in our vain-glorious Age.

David call'd *Saul* ſo, as he was *King*, and in that he ow'd him a ſubjection: But the caſe is much alter'd; yet they are our Maſters, whom we obey.

Eliſha, by his own confeſſion, *was as an Overſeer to the School of the Prophets*, and we never deny'd but Children ought to eſteem, call, and obey them as Maſters, who are their Inſtructors, in Trads or Litterature of any Kind, the like Apprentices and ſervants.

But it is eaſy to obſerve, of how little force the words of Chriſt are with a Prieſt-hood calculated to pleaſe and daub the

the World, instead of living in that *Cross*, which is an offence, and very death to the Proud, *who are pleasers of men, rather then God, and who have the Persons of rich Mortals in admiration for reward: therefore* it was, *that this beggerly Priest run up and down* (in Ireland) *to great Mens Houses, with his Books, that he might be gratifi'd (as most did) ten fould more then they cost him*, which he would not have done to the poor and unable to reward him, though their Souls are no whit inferior; but it may be of more importance in Gods account, and greater Inquirers after Religion; but a Priest is too black to blush. *Well, the Day of the Calamity of this Cut-purse Generation of Priests, the dreadfull God of Heaven and Earth is hastening, and none of them shall be able to escape the stroak of his fury; for his Controversie is against them; and everlasting Woes will be their Portion for all their Avarice, Imposture, and Persecution in the World.*

Let such as are affected with *Gaudy* Titles, peruse the severe Character *Christ* gives the *Scribes* and *Pharisees*, in his caution of them to his disciples, *Wo unto them; for they love the uppermost Rooms at Feasts, and cheif Seats in the Synogogues, and Greetings in Market-places, and to be called of Men* Rabbi; *neither be ye called Masters, for One is your Master, Christ; and all ye are Brethren; but he that is greatest amongst you, shall be your Servant.* Mat. 23. 6, 7, 8, 9, 10, 11.

There can be but three significations of the title *Master*.

First, That of being so as a *Teacher* or *Grandee* of a Sect, in which sense the *Scribes* and *Pharisees* then, and *Jesuites* and *Friers* now, receive it; they are sometimes called *Master*, sometimes *Father*.

Second, The other, out of meer formaty, there being no reallity in it, because no *Power* nor *Office* that could require it.

Third, And lastly, They may be called so, from some *Office* or *Place*, which they bear; this is a reallity and most reasonable: Christ intends not this by his prohibition, only the other two; for the first robb's him of his honour; *who is the alone Master and Father in Heavenly matters*; and the second, *is a down-right lying vanity; but the last a reallity.*

That

That which the Priest pleads for, was *Elihu's* caution and refuse, *I know not (says he) to give flattering Titles: in so doing my Maker would soon take me away.* He little thought of it when he complemented the lord and lady *Donegal*, with his copper Rhetorick, stuff so bauld and wretched as deserves first a pecavy for his sin; and then an Apology for stile; shreds of *Latine* and superannuated pedantry. It cannot be forgotten by the Priest (if ever he did remember it) That the *Hebrew, Greek, and Roman Universities call'd, saluted, and mentioned Persons and Authors by their bare Names*; as *Adam, Enoch, Noah, Abraham*, &c. *Socrates, Plato, Antisthines, Zeno, &c. Brutus, Scipio, Cato, Senica, Epictetus*; and besides that, the Apostle *James* represents it as a great sin to respect Persons, whether by titles or places; James, 2. 1, 2, 3, 4. *Marlorat* out of *Luther*, and *Calvin* sayes, *That it is repugnant to the Light within them, insomuch, that those that follow such things, are condemned within themselves.*

Heed not thy Nobility, nor let it be a Reason for thee to take place of any: Esteem not those of meaner extation thy Inferiors; for our Religion admits of no Respect of Persons (said *Jerome* (and much more) to the noble *Celantia.*)

And said learn'd *Casaubon*, in his Discourse of Use and Custom, *He is not counted a civil Man, now of late years amongst us, who thinketh much or refuseth to subscribe himself Servant, though it be to his Equal or Inferior*; yet SULPITIUS SEVERUS, *was very sharply chid by* Paulinus *for subscribing himself* HIS SERVANT, *in a Letter of his*; saying, *Take heed hereafter, how thou being from a Servant called into Liberty,* DOST SUBSCRIBE THY SELF SERVANT UNTO ONE WHO IS THY BROTHER AND FELLOW-SERVANT. *Casaub.* Use & Cust. p. 169. 'Tis not a Testimony of Humility, *To pay those Honours to a man, which are due to the One Lord, One Master, and One God.*

This was the sense and simplicity of those times; but they are chang'd, and the *Clergy* now are as loose as they were then strickt; and instead of binding the vain and foolish appetites of Men, *they rather daub and Indulge them in those things, whereof both Priests and People ought to be asham'd*; but 'tis fit it should be so

so, that they may be manifested not to be of God, but sworn Enemies to his Truth and Servants.

The last Principle he charges on Us as hetrodox, is, our *holding it to be a Duty to* (T H O U) *all men, because we* (T H O U) *God*: And indeed its reason good enough, and a better then the man is furnished with, to oppose or answer it, which is this. Pag: 151, 152.

We thereby are taught to own the Simplicity of the essence of God, and to men its us'd only in civility, as Sir, Master, most honourable, &c. a poor shift: I grant it properly signifies One, and therefore is aptly us'd to God, because he is but One; but if that should be the reason why we should use Y O U (which implys more then One) to any single Man because he is but One, I cannot fathom the Logick of it; if it be a word fitted to the singular Number, I say because but One; for if there were more, the civillity would be lessened by the necessity of using it, [redacted] (and we have not another) Why should we not as well use it in discourse to a Man, as to God? but above all that he should urge the civillity of it, as a Reason for the use of it to Men, and yet use T H O U to the most high God, is a Sauciness almost Impardonable; for if Y O U be therefore us'd in the place of T H O U, because more respectfull; What follows? but since we say Y O U *to men* and T H O U *to God, we express more civility to our fellow-Creatures, then to our great Creator*; this Man has ill learnt his Catechism, But for him to say; That 'tis Equivolent with the Words, *Sir, Master, &c.* is a high Instance of his little skill in Languages; for this relates not *Title*, but *Number*: the Question is not, *Whether this Man ought to be a Master? But whether One Man, be two Men?* which till the Man be able to prove, either let him use that Only word, that denotes a singular Number; *or we shall think his Brains squint, and he Dreams of two instead of One.*

And though he scoffingly calls *our obedience in these things, the Cross*; and lyingly sayes, *We are otherwise ignorant and prophane Creatures, far from the Form, much more the Power of Godliness*, Yet this I lay upon him, by way of Answer, *The Lord God rebuke thee*; We make not them to be the best, or only Instances of being *true Quakers*, knowing and declaring to the World, *That*

Salvation from sin, and Justification with God, through the operation of the Power and Spirit of Jesus Christ, is that which chiefly makes a good Christian, *Man, or Woman; and where that experience is wanting, all conformity to external appearances of Self-denial, will prove unavoidable at the great Tribunal of God.* Yet I must tell the man. *That he talks evilly of things he knows not*; For we would have given all we had in this World, that we might have answer'd a Good Conscience to God, and have kept in the Customs and Friendship of this World; but when it was manifested to us, how much they pleas'd proud Flesh; and that they were of the Offspring of a Vain, Wanton, Proud Mind, that pleas'd it self in Flatteries; *we were constrain'd of God's Spirit alone, to cross them in those very particulars*, though it greatly croft our selves first; which was no sooner done, but we quickly came to see the value they put upon them, by the Displeasure and sottish Rage that most have shown at our refuge, to practise them: Mordecai *could not bow to* Haman; *nor can we to the* Hamanites *of our Age*; *the Spirit is still the same on both sides.*

CHAP.

CHAP. VI.

We do not deny the Lord that bought us: We own a Scripture Three, *not a Scool-Trinity: We own Christ to be the Most High God, and that he took Flesh: Christ was more then a Figure, or Example: Justification stated, and own'd to be by Christ's Righteousness, inherent: Our Faith Confest: We prov'd no Persecutors, but the Priests: Quaking vindicated: We are no Papists, but the greatest Enemies they have: Our Doctrines sever'd from theirs: His Cavils at our Travels answer'd: Our Witness is not to our selves, therefore true: The Light within, not the Author of sin, nor consenting to it: We are not of them that are reserv'd to Wrath: He designs to delude the Simple by Slanders: An Admonition to Priests and Professors.*

SInce I had to do with any of the *Adversaries* of Truth, I have not met with one who layes himself more open to the severe Blows of her Defenders: But indeed, there is little Triumph over so feeble an Enemy; for had I not been told, the man is not reputed in the general Mad (I mean distracted in his Naturals I should have thought him fitter for *Bedlam*, then to discuss Controversies: His succeeding matter (if any) is so confusedly huddled together; *such are his Repetitions, so many his Tautologies,* and all inter-woven with lying Stories (*most of them mill'd out of the Devil's Mint*) and aggrivated by him, *with all his little Skill and great Envy*; that how to rally all into such an order, as may admit of an Answer (though little of it can be thought by sober men, to merit any) I have been greatly at a stand: And if he will ow me ill-will for my publique refutation of his Errors, and reprehension of his Slanders; at least, *He ought to think himself oblieg'd to my Civility, of methodizing his otherwise most immethodical* Discourse.

I shall in this Chapter glean his lying Stories of the scatter'd seed of false Doctrines, held by him, or undeservedly cast upon

es; in my next following, *vindicate our Life and Doctrine from any Inconsistency with the Civil Government*; and *in my last Justifie my Friends from all his impostures and calumnies.*

1st. He takes up an whole Chapter in his endeavours to prove that we deny the Lord that bought us, though very falsly and with equall insuccess.

Because we deny that Person (the Son of God)
Pag. 153, 154. *that dyed at* Jerusalem *to be our Redeemer.*

Which most horrid imputation, has been answer'd more (I believe) then a Thousand times, that is, that he that laid down his Life, and suffer'd his Body to be crucified by the *Jewes*, without the Gates of *Jerusalem*, is Christ the only Son of the most high God: But that the outward Person which suffered was properly the Son of God, we utterly deny, and it is a perfect contradiction to their own Principles; *A body hast thou prepar'd me*, said the Son, then the Son was not the Body, *though the Body was the Sons*, this brings him more under the charge of making him but a meer Man, then us, *who acknowledge him to be One with the Father, and of a nature Eternal and Immortal; for he was glorifi'd with the Father before the World was.*

But I might invert, *that such as live in sin and plead for it tearm of life, and who are of a persecuting spirit and teach for hire and divine for money, and maintaine shaddowy practises in opposition to the Substance and Nature of the second spirituall Covenant, and appearance of Christ without sin to salvation, they are the Deniers of Christ*; or *Anti-Christs*; but such is *Tenner* with his Brethren; therefore *Anti-Christs.*

2d. But he says, *that we deny Christ to be a distinct Person, therefore we deny the Lord that bought us.*

Pag. 154. In answer to this I shall make these three Offers. First if he will but bring me One Scripture (for he calls it his Guide and Rule) that has directed him to such a phrase, *as distinct Person*, or that says, *I and my Father are two*, instead of, *I and my Father are One.* Secondly, If he will but bring me one piece of Antiquity *for the first two Hundred Years*, that us'd any such expression. Thirdly, And if he can deny that the Popish School-men (through the assistance

of

of their *Aristotelian*) (*or Infidel*) *Phyloſophy*, were not the *Grand Fathers and Promoters of ſuch like monſtrous Terms, and uncouth phraſes*, I will be contented to take the ſhame upon me of denying *proper, apt and ſignificant phraſes:* But till then I will tell him, that if the Son of God did purchaſe our Salvation diſtinctly from the Father, *the Father was not concerned in our Salvation, but Chriſt only*; and if he did ſo purchaſe it, *as God, the Son* (*diſtinct from the Father*) (then God the Son, by his Principles) *cannot be the ſame with God the Father*; and all the Earth, *with all their Idle ſophiſmes and metaphiſical quiddities ſhall never be able to withſtand the concluſion to be, two Gods*: otherwiſe, if the purchaſe was by God the Son, then God the Father was concern'd as well as God the Son, *becauſe the ſame God*; if not, then either Chriſt's God-head was not concern'd in the purchaſe, *or there muſt be two Gods*; ſo that which he calls, *a Perſonallity diſtinct from the Eſſence*, could not do it, *and if the Divine Eſſence did it, then the Father and Spirit did it as well as the Son, becauſe the ſame individual Eternal Eſſence:* O the fond dotage and dark conceits of Men about that bleſſed myſtery! let *Jenner* turn to the fifth Chapter of *John's* firſt Epiſtle; *where he may finde our Faith at large in the point*; and if he is not ſatisfi'd therewith, his refuſe ſhall ſet the very letter of the Scriptures (his pretended Rule) over his head, that he would ſuggeſt we deny.

3d, *He ſaith, That we own Chriſt to be but meer Man, and that he had his failings in the World, therefore we deny him.* In-
Pag. 15, 4. deed, if this were as true as it is falſe, his Conſequence would be juſt; but methinks he ſhould have better ſtuddy'd his own reputation, then to aſſert any thing ſo contradictorily to his preceding ſence of us.

For no further off, then the ſame Page, *he affirms we deny that Perſon to be Chriſt, that ſuffer'd without the Gates of* Jeruſalem, and now he charges us with diſowning him to be Chriſt on any other account, then that *of meer humanity*: So that his Charge is briefly this, *We own the true Chriſt not to be a Man; but however they own the true Chriſt to be only a meer Man; and they hold a perfection, and yet ſay that Chriſt had his faillings, horrid weakneſs and contradiction.*

That

4th, That we hold, *All that Christ did in the World, was only as a Figure and Example; therefore we deny the Lord that bought us.* P. 155.

This Language he cannot produce in any Author, that is an acknowledged true *Quaker*; for we affirm, he did many things, *wherein he was neither a Figure nor Example*; though in some sense, he may be the *former*, and in many, the *latter*: For in him we have Life, and by Faith Attonement in his Blood; yet 'twas the Language of the Apostle *Peter*, *For even hereunto were ye called, because Christ also suffer'd for us; leaving us an Example, that we should follow his steps.* 1 Pet. 2. 21.

5th, *That we deny Justification by the Righteousness which Christ hath fulfilled in his own Person for us (wholly without us) and therefore deny the Lord that bought us.* Pag. 155, 156, 157.

And indeed, this we deny, and boldly affirm it in the Name of the Lord, *To be the Doctrine of Devils*, and an Arm of the Sea of Corruption, *which does now deluge the whole World.*

I shall not much insist upon this, as I have not upon the other four Particulars; they having been irreconfutably consider'd, and answer'd, by my Friend and Partner in this Discourse, in his first part of this Apology: Only this I shall observe and add.

First, *No man can be justified without Faith* (says Jenner.)
No man hath *Faith without Works* (any more then a body can live without a spirit (*says James.*)
Therefore the Works of Righteousness, by the Spirit of Christ Jesus, are necessary to Justification.

Second, If men may be justified, whil'st Impure; *then God quits the Guilty*, contrary to the Scripture; which cannot be.

Third, Death came by actual sin, not imputative, in his sense; *therefore Justification unto Life comes by actual Righteousness, and not imputative.*

Fourth, This speaks Peace to the Wicked, whil'st wicked; *but there is no Peace to the Wicked*, saith my God.

Fifth, Men are dead and alive at the same time, by this doctrine; for they may be *dead in sin*, and yet *alive in another's righteous-*

righteousness, not inherent, and Consequently, men may be *damn'd* actually, and *sav'd* imputatively.

Sixth, But since men are *to reap what they sow*; and that every one *shall be rewarded according to his Works*; and that *none are justified, but the Children of God*; and that *none are Children, but who are led by the Spirit of God*; and that *none are so led, but those that bring forth Fruits thereof*, which is *Holiness*; *'tis not the Oyle in another's Lamp, but in our own only, which will serve our turns*; I mean, the Rejoycing must be in our selves, and not in another: Yet to Christ's holy Power alone, do we ascribe it, *who works all our Works in us, and for us.* Gal. 6. Revel. 22. Rom. 8.

To conclude this brief Account, I am constrain'd, for the sake of the Simple-hearted, to publish to the World, of our *Faith in God, Christ, and the holy Spirit.*

We do believe in *One only holy God Almighty*, who is an eternal Spirit, the Creator of all things.

And in *One Lord Jesus Christ*, his only Son, and *express Image of his Substance*, who took upon him Flesh, and was in the World; and in Life, Doctrine, Miracles, Death, Resurrection, Ascention, and Mediation, perfectly did, and does continue to do the Will of God; to whose holy *Life, Power, Mediation*, and *Blood, we only ascribe our Sanctification, Justification, Redemption and perfect Salvation.*

And we believe in *One holy Spirit*, that proceeds and breaths from the Father and the Son, as the Life and Vertue of both the Father and the Son, a measure of which is given to all to profit with; and *he that has one, has all*; *for those Three are One, who is the* Alpha *and* Omega, *the* First *and the* Last, *God over all, blessed for ever*, Amen.

Having thus fairly vindicated our Faith in *God, Christ*, and the *eternal Spirit*, I shall attend his following Reflections, which are just as true and rational, as the rest; but that which of all things I find most perplexive in my pursuit of him, is his interwoven Charges, and numerous Repetitions, so like their Hour-Glass way of preaching, *That one would think he were giving us a Sermon, rather then a Dispute:* For instance, He takes up several Pages

Pages about our *Denying the Lord that bought us*; *and the pernicioufnefs of our wayes*; *and Blafphemies againft God and Chrift* (*under diftinct Heads*) as if any body fhould doubt that, who believes his precedent doctrinal Charge againft us; he might have much better imploy'd himfelf to pick Straws, then firft to beg the Queftion, and then to tell the World thofe conſequences, that are as evident as a Man's Noſe in his Face: But I proceed to particulars.

P. 156. 6th, In his Diſcourſe of the pernicioufnes of our ways and Practiſes, he ſays, *We perſecute the Truth, and its Followers, with our bitter Railings and Reproachings.* O wretched Impudence! Could any but a Prieſt, brazon'd with Rage and Folly, ever pronounce ſo great a Lye? Who has moſt revil'd, the *Quakers*, or *Jenner*? Is not his whole Diſcourſe chequer'd with marks of his deep'ſt Envy, and black'ſt Blaſphemies againſt God, his Truth, and People? Who ſays, *They are of the Devil*; *their Light is an* Ignis Fatuus, *a Dim Light*; *the ſpirit of the Devil, that we are poſſeſt*; *are Witches, and acted and moved by Satan*; *Enemies to God, Chriſt, the Spirit, Religion, and Humane Societies*: with abundance more of the like complexion. Do not thoſe Expreſſions beſpeak the Pit to be the place from whence they came? But this is the natural ſent of the *Presbyterians and Independants Breath*; *for it alwayes ſtinks of Surrility and Perſecution.*

But ſuppoſe we had imploy'd our *Tongues* or *Pens* to declare the Rottenneſs and Hypocriſie of that crew of Men he belongs to; *is that a greater evil then to caſt us into Goals? to whip our Bodies? and ſomtimes murder us by ſtinking Dungeons, and barbarous Beatings? nay, the very Prieſts have betaken themſelves to their Canes, and Fiſts, when they have had nothing to ſay in defence of their impious Cheat of the Poor*: We have a red Catologue that ſhall ſtand Recorded againſt our *Presbyterian and Independant Perſecutors*, *that their Names, and Natures too, may ſtink to Poſterity.*

7th, His next is a prophane reflection upon our trembling, *viz. That our quaking at ſilent Meetings are di-*
Pag. 15, 8. *abolical*: But we are neither without precedent precept in the point; but I perceive that *Jenneer* (for all his boaſts) is ſo far from making the Scripture his Rule, that he contemns

temns and prophanes the very examples and commands, that they most evidently hold forth.

Moſes was a *Quaker*; for 'tis ſaid of him, *That he exceedingly Trembl'd and Quak'd*: Habakkuk ſaid, That *his Lips Quiver'd, and Rottenneſs entred into his Bones, and he Trembled within himſelf, that he might have Reſt in the Day of Trouble*: And did not the Apoſtle exhort the Churches, *That they ſhould work out their Salvation with Fear and Trembling?* And did he not tell the *Hebrews*, That *God would ſhake both the Heavens and the Earth once more.* Read the Scriptures quoted. *Heb.* 12. 21. *Hab.* 3. 16. 1 *Cor.* 2. 3. *Epheſ.* 6. 5. *Phil.* 2. 12. *Heb.* 12. 26.

But perhaps it will be objected, *That we do not ſo Tremble.* To which I anſwer, and God bears us record.

The holy dreadful Power of the Lord God being upon us, and a deep ſenſe of our own Tranſgreſſions (and no Witchcraft or Poſſeſſion, as he moſt wickedly ſuggeſts) were the firſt Ground and Cauſe of our Trembling; and whether he repents, or no, *Terror ſhall ſeize on him for this Enterprize*; *and a Cup of Dread and Trembling ſhall he receive at the Hand of the Lord God Almighty, before whom we Fear and Quake.*

8th, He proceeds to charge us *of a Confederacy with the* Papiſts, *by a fancy'd unity of Doctrine.* Pag. 164, 165, 166.

1. *That we with them, eſteem the Reform'd Miniſters none of Chriſts.*

But herein he ſhews himſelf void, both of Charity and Truth, for ſuch as are truly reform'd, we eſteem Chriſt's: But the Queſtion will be, *whether They be ſuch?* Beſides, If we eſteem them not his Miniſters, 'tis for theſe very Reaſons, for which (in a larger ſenſe) we utterly diſclaim and renounce the *Roman-Catholiques*; Nay, *'Tis for that of* Popery, *and wherein they are as yet unreform'd, that we diſallow them the Title of* Chriſt's Miniſters; ſo far are we from any *Truce* or *Confederacy* with *Papiſts*, or that black Helliſh Power, which they abet and maintain.

2. That *we agree in the Juſtification of Man by his works.*

But this is a meer Slander; ſince we diſown any ſhare in ſuch an

an Antichristian doctrine; we say, That *all man's Self-righteousness is but as filthy Rags; and that even those works, which are wrought by him, through the assistance of the Spirit of Christ; and that Obedience, which he yields thereunto, are not strictly meritorious*; only they have an *inducing, procuring, and obtaining Power and Vertue in them.* That is merit where there is an equality betwixt the Work and Wages; but all those temporary *Acts of Righteousness, can never equal Everlasting Life, Joy, and Happiness (being of Grace, and not of Debt) and therefore strictly no Merit; but such good Works may be truly said to obtain eternal Life and Peace with God, because without them there is no Salvation.* But of this the *poor Priest* is *ignorant.*

3. Further, he says, That *with them we deny the reading of the Scriptures to Ignorant and Unlearned Men.*

But men had need to have an over-stock of Charity, to believe (indeed not to reprove) him: Did he not in pag. 136. accuse us, for *Objectors and Disputers against Learning, as useful to a* Christian? *And does he now make us to insist upon it, as a necessary qualification to the reading of the Scriptures*: Surely he has either mistaken us, or we are quickly chang'd: Wretched Folly and Contradiction! He wounds himself, not us: but we have spoken to this before.

4. That a man may perfectly keep the Law, he charges us an Error in both; the absurdity of which is best seen by the Consequence of his Apprehension (viz.) *That the end of Christ's coming, is not that through him we should fulfil the Law, but break it*: He that does not obey it, is under it; and *he only is redeem'd from it, that keeps it*; David *kept it, and so did* Paul, *through the Law of the Spirit of Life in Christ Jesus.*

If this were the worst Principle held (not practized of the *Papists*) Antichrist would be nearer to *Jenner*, and his Brethren then them.

5. He says, We *both deny the imputative Righteousness of Christ.*

As for us, I answer, That in the Scripture usage of the word *Imputation*, we own it; but not the *Lazy sophisticated stretch, these Sin-pleasing Times have brought it to*: Christ's Righteousness actually

ally and inherently made our [illegible]
of Justification, and another we own not.

6. He charges us with a *Denial of the Scripture to be the Supreme Rule.*

And we do so, and have defended our Judgment in that Point, in several places in this Discourse, and therefore omit repetition; a dreaming faculty, this man is foully guilty of, in this latter part of his Book.

7. That we *both pretend to Revelation and Miracles.*

This we have honestly explain'd and defended: That Revelation which is sober and true, according to Scripture, I have asserted in my second Chapter at large: And for Miracles, we confess they are not ceast; yet to us, *we have a more sure Word of Prophesie.*

1. He tells the World, That *we do not know whether* Purgatory *be reveal'd in Scripture, or not.*

Which, besides that its a bad Proof to convince People, that we are Papists, who are so doubtful of a Point, with them so undoubtedly believed and peremptorily asserted; we might defie the Devil himself to have invented any thing more improbable and void of all appearance of Truth; for we know that *Purgatory* is neither in Scripture nor Reason: Well may I say, and indeed I do, *How long Lord God, Holy and True, how long will it be ere thou rebuk'st the Lying Tongue, and smitest the Lips of those that are given to Leesing?*

We utterly renounce all concern in the Foppery of that Opinion; and I, my self, have within this two Moneths, publisht a Discourse against the *Papists*, wherein I do particularly refute that Romish *Phantasm*; and I dare say, by Reasons not borrow'd, (nor usual) in the Discourses of their Enemies, as *Jeuner* has done from ours. *See my Caveat against Popery, p. 27, 28.*

9. He winds up his Charge of this nature, with this further imputation, *That we claim an Infallibility.* To which I answer.

The Spirit of Truth is infallible, therefore such as are led by it, fail neither in their Judgment nor in their Practise; for the reason of Error and Uncertainty, is the not being conform'd

to (nor guided by) it, as all the Children of the Lord are. We have not attributed an infallibillity to our ſelves, thereby to involve People more into Failures, as hath the *Pope of Rome*; but do aſcribe all our In-errableneſs to God's Spirit, whoſe Manifeſtation is univerſal: And thus much for his Accuſation of a Confederacy with the *Papiſts*.

His Anſwer to that Objection, *Of our writing againſt* Popery, is only taking with thoſe that reſolve not to be inform'd; for were they candid, *the Folly, Ignorance, and Malice* of it were enough to anticipate all our Anſwers: *For if we build up* Popery *by pulling it down, he ought to ſet us up by the reaſon of Contraries, that he may pull us down; or that in the midſt of our endeavours to detect the Villany of the Prieſts, and overthrow the Foundation of* Jenner's *Building, we are ſeeking the proſperity of it*; but if this be ridiculous, the other cannot be rational.

P. 175, 176. 9th, Next, He has a mind to leſſen, firſt, *Our Troubles in Travels*, for the promotion of the *Truth*; and next, *Our conſtancy in Suffering*, at leaſt the ground of it; for he ſays, *The one is done by the Devil, the other by the* Jeſuits.

But how ſober or candid this is, let the Impartial judge: Becauſe *Judas* was a man, *therefore is every man* Judas? Or *becauſe the Devil is a ſpirit, and ſo is* Michael; *therefore is the Devil* Michael? Is it to touch the merit of our Cauſe, to ſay, *The Devil or the* Jeſuits *do ſo, and ſo*; prove that we have the ſame Principles and Ends, and then let us be coupled with them, not before: The End of our Travels has been to convert men from the unfruitful works of Darkneſs, and power of Satan's kingdom, and not to eſtabliſh his dominion. And for our Sufferings, we leave both our Reward, and our cruel Adverſaries, with the Lord; but better had it been for poor *Jenner*, he had never been born, then thus to revile the Innocent and Perſecuted Family of God.

Pag. 184. 10th, He would inſinuate a Belief in People, *That we bear witneſs to our ſelves, and therefore not of God.* But that we

are

are of God, I prove, *Because we have only born witness to the Truth, and the Effects of our Travels and Labours only unto us.* (1st,) Our Doctrine against Priests and Professors, and our Sufferings for them, have all along resembled the Case of Christ himself. (2d,) As he fore-told their Down-fall, so *did we fore-tell the Down-fall of Presbyterians* and *Independans, with all their Pride, Strength, and Self-Idolatry; and that is come to pass.* (3d,) We have been *Instrumental in checking Impiety; and many thousands have and do confess and testifie, that our Ministry is Life and Power, and from God:* So that our *Sufferings, Self-denyal, the Priests and Professors Down-fall, and the Success God hath given us* (or rather his blessed Truth) bears witness that we are not of man, but God.

Read *Ed. Burrough* and *G. Fox*, their Epistles to the Parliament and Army.

11. As to his idle repetitions by way of reiterated Accusations, *concerning the Trinity, God, Christ's Offices, and the Holy Spirit, with his Metaphisical* (to him unknown) *Personality*; they have been largly spoken to already, only these two Particulars I cannot well omit.

Page, 188, 189, 190.

1. That how lately soever it was, he accus'd us of Confederacy with the *Papists*, he takes occasion in discoursing upon the *Trinity*, to charge us with the denial of that, which they (he says) own; namely, *Three distinct Persons*: I wonder not that they own it; for they are the grand *Patrons* of the Doctrine; nor do I more wonder that he does so suddainly disjoyn those he so lately put together, though others have liberty to do it, who knew him less then I do; for now he denies us to be *Papists*.

P. 198.

2d. Amongst his lyes of us relating to our denyal of the Holy Ghost, he wedges in this impious and ignorant Aspersion, viz. *That all the Murthers, Whordoms and flagitious Wickedness, that any of them* (Quakers) *commit at any time, they father it upon the Holy Ghost, who mov'd them thereunto*, and thus he proves it, *because we say a measure of the Spirit is in every Man.*

Page, 190.

But

But what he charges upon us, is most properly his own, for as he greatly injures us by saying that we commit any of those impieties, whilst this Hearers live in them; and he pleads against an impossibility of overcoming them, and which is yet worst of all in that he says, we father any (much less such) gross and foul iniquities upon the Holy Spirit (which I am perswaded all but *Tenner* and his Crew will clear us from (who had rather we should be such, then they should want matter against us) so is he guilty of the highest Blasphemy, in charging the Holy Ghost with a consent to sin, because present in man, when man sinneth; for he that infers, because the Holy Ghost is in man, when man sins, *therefore the Holy Ghost sins, outstrips the whole Record of Scripture in point of president for Ignorance Horrid and Blasphemy.*

Did not God give his good Spirit to *Israel?* and did not *Israel* rebel against it? *Therefore did the Spirit rebel? Is the Blood of the Covenant in fault? If a man tread it under foot? Shall a third man in a Room, where two seek each others Blood* (after all his dissuasions and reproof) *be accus'd for a Murtherer*, if one fall by the others hand, only for being present?

We say a measure of Divine Light is in every Transgressor, even at the instant of his committing the vilest sin, yet it consents not to it, but stands a Witness for the Lord God against the unrighteous soul. *So let the Blasphemy lie at Tenner's Door.*

12th. But he says we blaspheme the Ministry, and quotes *James Naylor's* expression to his *Wethercok Brother* a *Demas* Pag. 192, 193. *Baxter*, which had they been Ten thousand times more significant, earnest and sharp against that cursed bitter stock of Hirelings, they had but been enough, and I would then say not enough, but that the reverence I bear to the holy Spirit would oblige me to acquiesce in whatever he should utter through any Prophet, or Servant of the Lord.

And we have nothing for them, but *Woe and Plagues, who have made drunk the Nations, and laid them to sleep, on the Downy Beds of soft sin-pleasing Principles, whilst they have cut their Purses, and pickt their Pockets; Tophet's prepar'd for them to all their Eternal*

Tor-

Tragedy upon, whose Scene will be the renew'd, direfull, anguishing Woes of an Eternal irreconcilable Justice.

13th As to his tedious account of the Judgments of the Lord upon *Impostors* and *Ringleading Hereticks*, they may be true for ought he or I know, and yet I will never burn in the assertion of their verity: But this I say to him, that we are unconcern'd in the recital of them, and 'tis but a meer begging of the question, *to say such things shall inevitably fall on us.* First let us be truly and plainly prov'd these Hereticks, *and then let him leave our doom to him whose alone right it is to render it; but the Parson would Hang us first, and Try us afterwards.* But we expect better dealings from the Lord, whose we are: Though we have no reason but to expect worse from him: However this let him know, that if he repent not, his portion will not be less from the Lords hand, then the hatefulest Heretick he has named; nay, but the measure his waspish *spirit* does meet to us, will the just God of vengeance recompence upon his head, in everlasting burnings, which I could heartily desire might never be his portion.

Pag. 195, to 204.

Nor are his designs of further tendancy then to scare the simple-hearted by his swelling words of vanity, *being those raging waves of the Sea that foam out their own shame*; or else by his idle scribling to procure a subsistance to himself, *his Books being sailable no where but at the shop of more then trebble gain, and mostly bought by the Men of Charity.*

14th. His next business is to shew, *how many have been deluded by immediate Revelation*, but I can find amongst them all but *One*, and he *One of the best Men of his Age*; and to whom the *Nonconformist's* have been more beholden, then any of the Primative Antiquity, and none so much admired by them; I am sure by *Dr. J. O.* And that is, *famous and learned Tertullian*; but what was his Crime? *Why the same that* Paul *and* John *were guilty of*: Namely, *the indwelling of the Holy Spirit, and obedience to its Holy will and Motions*: Let him produce me any such delusive Visions as he

Pag. 205, 206, 207, 208, 209.

he proves of, but of that honest father, and we shall willingly quit our assertion; till then I shall undertake his vindication.

But O that ever a poor man should so far err from his Creator, as to blaspheme the Immediate Revelation of his Eternal Spirit. My spirit's griev'd to think of the many Thousands that are destroyd, *by such Soul-Murtherers*, through their industry to fill their heads with the like *Darkness, Error and Prejudice*; *but thanks be to the Lord God for ever: His Power is known, and blessed Light risen, that will overturn, confound, and for ever scatter all before them.*

However, by the way (for as the proverb says, give the Devil his due) we are obliged to him, that in page 208. He confesses, *that in the second Century or Hundred Years from Christ, Revelations were in the Church*: And whether the seventeenth Hundred Year ought to impeach the second. *So saucily as Jenner does Turtullian*, is a Question that may be ask'd without the imputation of impertinency especial considering he denyes Revelation.

And for his invitation to us, *to quit the Table of Revelation, to feed at his hungry Ordinary, where every Dish we know is stolen*, I would have him to understand us better, we have arriv'd the Fountain, and disdain the broken Cisterns. We have a better Leader then the *Pharonian Taskmasters of Egypt*. *The Gospel is preached without Money and without Price*: *our first Love is God, and our first Works Righteousness which we are doing*; but the *Priest's first Love, is Money* (the Root of all Evil) *and their first Works getting it* (though Religion be a Cloak to their avarice) and this they will do as long as they can.

We therefore knowing the *Covetousness, Cruelty, Pedantry* and great *Ignorance* of those pretended *Physitians, do Call and Charge, and Warn all, in the Name of God (as having receiv'd Authority of the God of Life, Power and Dominion) to come out from amongst those Marchants of* Babylon, *that they may hearken to the Voice of Truth; that Leads to Life and Righteousness for their Wayes are Death; and their Paths Everlasting Destruction.*

15th. And since he hath undertaken to Admonish the *Orthodox*

dox (as he calls them) and particularly *Ministers*; I shall conclude this Chapter with a word of Advice to both, that they may be truly *Orthodox*.

Pag. 210, to 215.

First, Know that the Fear of the Lord, that is *Wisdom*; and to depart from Iniquity, that is a Good Understanding.

Second, To do this, Mind that Measure of Light and Grace which God hath placed in thy inmost parts; and obey the same, for it leads into all Meekness and Righteousness.

Third, Deny thy self all that which it would not have thee do, but is offended with thee for so doing, and thou shalt receive Power to become a Son of God.

Fourth, This brings thee out of all the Fashions of the World, and fashions thee according to the New and Inward Man.

Fifth, Then wilt thou know what Christ's Life, Death, Resurrection, Ascention, and Mediation mean; and what justifies and sanctifies; and finally saves from Sin here, and Wrath hereafter.

Sixth, And this will beget holy Zeal in thee, to testifie against all the Unequal, Persecuting, Sinpleasing Wayes and Worships in the World; and give thee Fellowship with the Father, and with the Son, and with the Holy Spirit, and the Spirits of just Men made perfect; and thy Portion shall be Blessedness forever.

And if thou art a Minister, consider these few things.

1st, *Renounce thy Call as being of Man.*

2d, *Thy own Preachments, as being the Invention of thine or other men's Brains, and not thine own Experience.*

3d, *Forbear all Persecution for Conscience.*

4th, *Bow to the Teachings of the Light, and become a Child and Scholer of it.*

5th, *Relinquish and testifie against that Oppression of Tenths, as a Simonyous and Antichristian-Yoak; otherwise, thou shalt never receive the Reward of a Child, much less a Minister of Christ Jesus.*

These are Truths, that shall stand justified *at Gods Tribunal, in that great and notable Day, when all shall receive their Reward according to their works*, 1 Pet. 1. 17.

O the Calamity of such as say, *Thus saith the Lord, and he never spoke to them; and who run, and he never sent them, that have taught for Hire and divin'd for Money, and prepar'd War against all that have not put into their Mouths!* Well, if any of them happen to read these things, let them know, that they have been warn'd by a Servant of the Lord, who, in their Rebellion, is clear of their Blood, *though the Blood of the whole World should lie at their door.*

CHAP.

CHAP. VII.

His Craft in rendring us inconsistent with Government: Our Innocency: Government is own'd by us; *and what Government we dis-own expresst: Our Passive Obedience, if not Active; which is more then* Jenner *or his Brethen can say: A Question ask't, and answer'd.*

BUT the surest, and most crafty Fetch, the *Priest* has through his whole Discourse, is, *The Design of rendring us inconsistent with Governments*; that what his Tribe has only Will enough to do, they might incense the Civil Magistrate, and imploy his Power, to accomplish and inflict upon us; and this he earnest indeavours, by an odious Comparison of us to the *History* of *John* of *Leiden*, *Becold*, *Copper*, *Dolling*, *&c.* But since his Design is to expose us to the hate of Government, he would have nearer approach'd the mark, *by a Comparison of Us to his* Brother Presbyters *and* Independants, *whose rank Enmity to all Government, and Scorns of Obedience to all Authority* (but their own) *have given later evidence how well they love to* tread *the stage of Usurpation, though at the cost of Natural Rights and Natural Priviledges*: Of which more anon. Pag. 136, 137, 167, 168, 169, 170.

He has not dealt with us like a *Man*, much less a *Christian*, and least of all like a *true Minister*; for he thinks it Reason enough, *To make us inherit their Miscarriages, that we might but inherit their Punishment*: For he has not instanc'd any one Fact, by us committed, that either paraleleth that Relation (be it true, or false) or in the least affronteth our Native Laws. But since some may expect that I should say some-

thing of our Judgment in point of *Civil Government*, I proceed briefly thus.

First, We believe it is the Will of God, and Dictate of Nature and Reason, *That Mankind should Associate, or live in Society.*

Secondly, That such Society, or Societies, *Should have Just and Righteous Laws.*

Thirdly, That these Laws be either of a Nature *Fundamental (and so indispensible) or Superficial (and so alterable)* By the first we understand the Determinations of right Reason, *concerning moral and just living, with certain Priviledges that in the first Constitution are agreed upon as essentials in Government; as Meers, Bounds, and Land-marks of Truth, Equity, and Righteousness; that as well confine Rulers, as People.* By the second we understand, *Certain temporary Laws, Proclamations, or Customs, that relate to more trivial matters, and that receive Alteration, with the reason of them,* according to that Maxime, *Cessante ratione Legis cessat Lex*; of which the People and Rulers are Judges.

Fourthly, We believe, that all such Laws ought to be punctually kept, *and neither the Innocent to be Punisht, nor the Guilty to go Free; that no Respect be shew'd in Judgment.*

Fifthly, That no man be punish'd by a Law he never heard of, or doth not understand: For where there is no Law, there is no Transgression; and therefore it is reasonable, that both the Laws be *promulgated, and recorded in a Language intelligible by the meanest Rustick.*

Sixthly, That no Delays should be upon any pretence to Justice; nor that the Persons of any Man *should be had in esteem for Reward.*

Seventhly, That the Punishment never exceed the Offence.

Eighthly,

Eighthly, That Magistrates be not allow'd to commit those Iniquities they chastize others for, lest they punish the effect of their own Example.

Ninethly, As a wicked Magistrate *is one that converts his Power, to please his Passion, feed his Pride, and fill his Purse; rather then to the well ordering of the People, over whom he is set.* So do we esteem him a Godly and Just Magistrate, *whose Mind is exercis'd in the pure Law of God, to do equal Justice, and yet to love Mercy; whose Example teaches the People how to live, as not needing Laws, whil'st under them:* This is the Man that is worthy of *double Honour.*

Tenthly, As all Magistracy was originally instituted for the good of the People; so ought all Magistrates to answer the End of their Office and Trust; namely, *The Preservation of the People by their own Example, and the fair and equal Execution of the Laws:* And the People stand as firmly oblieg'd to obey the Magistrate, (*Conscience only excepted*) and diligently to seek the well-being of that Government; or else, *the Magistrate is excus'd in the denial of the Law's Protection to them: For no People can justly claim the Benefit of that Government they seek to ruin.*

Thus much and enough to confute the *angry Priest*, whose *Personal*, or *Tribian Quarrel* with us, he would make the whole World's; *that the number of our Adversaries might increase with the degrees of his injust hate.*

His Design in rendring of us Enemies to Government, *being only to deprive us of the Protection of it:* For, 'tis not without cause that these Malicious and *Monopolizing Partesans* of our Age employ themselves so diligently, *to raise their dust of Lyes and Slanders, to darken the Magistrate's Prospect of us; lest by a direct and clearer view of our just Principles and Behaviour, their Pride, Avarice, Cruelty, should come more to light; and the Gallows, contriv'd to hang* Mordecai, *should be the last Stage for those proud* Hammans *to tread and act their Parts upon.*

But

But this one open Challenge I make to the *Old Man*, and his *Fraternity*, That if amongst the many Plots that have been spoken of, and several have been hang'd for; one (known, and by us esteem'd a) *Quaker, has been found amongst them? I shall confess so far to his Imputation, as that the Magistrate is excusable in a discreet Jealousie over us.*

And in his next, Let him Challenge me (if he dare) to tell him, Whether they were not all, or most of them both *Presbyterians* and *Independants* that were *concern'd*. I would have the man to know, *That I am not so void of Tenderness to all that go under those Denominations, as to expose their Reputation to the Scorn of every Reader*, as his indiscreet and false Reflections upon us (in point of Government) would lead me to; only I would be glad to know by the next, whether one T. JENNER was not *Chaplin* to the *Irish-Bregade*, that went over to ROUT (him they called) Sr. GEO. BOOTH, in *Cheshire*, 1659. I therefore return him his Distick thus,

Region estate Rule, (Civil and Divine)
Religion all, does JENNER *Undermine.*

I shall conclude the Chapter with this one Question to the Man in Hand.

Whether those only are not the men who least deserve Protection or Liberty from any Government, who whilst they angrily demand IT *for themselves, are so penuriously Selfish and Unjust, as to deny it to other men; and whether this Principle destroys not the universal Empire of the great God, and does not implicitely accuse him of his impartial raining upon both Just and Unjust, as well as that it destroys the greatest part of Civil Society, now in the World?* I am confident he must say, Yes.

And more truly dare I say to *Jenner*, *Thou art the Man*: *For, Lest the Magistrate should be too slow in his Pursuit of us, he sticks not to provoke him to a* Persecution; *that, when against themselves, they esteem it most Unchristian*: Nay, he plainly showeth, that how much soever He and his Brethren stand in need of

of a *Tolleration, he had rather there were none, then that the poor despis'd* Quakers *should have any; as if Persecution were unlawful against none but themselves, or injustifiable against all but the* Quakers.

But how ingenious it is to essay, *the Ruin of Us, our Families, and Long-Labours* in that Plantation; whether in getting or improving it, let the more *Sober* of all Perswasions judge; how *Antichristian* it is, I know; and heartily could wish, *The Lord would convince him of the same, lest his End be everlasting Destruction.*

CHAP.

CHAP. VIII.

The Stories he ſcatters of us in his Book moſt worthy of Notice, examin'd and diſprov'd, as the effects of Envy and Malice: Several true Paſſages related of our Sufferings; yet not a thouſand part of what we have endur'd, as to Liberty and Eſtate; to the immortal infamy of the Prieſts: Their Temporizing rebuk't, *as well as Cruelties detected: An Exhortation to the People of* Ireland, *to believe in the* Light, *which is the* Way, *the* Truth, *and the* Life: *Concluſion.*

THe Buſineſs of this my laſt Chapter will be a Vindication of our Innocence, againſt the *foul Lyes*, and *ſcaring Characters* the *Devil's Friends* have often put upon us, (though by the *Friends of Truth* they have as frequently been detected and return'd upon their heads) and of which the man in hand has made a plentiful Collection, to the end that the Simple-hearted may be deter'd from embracing the bleſſed Way of everlaſting Life, which *the Lord God Almighty in great Love and Faithfulneſs hath brought to light in theſe laſt Ages of the World*; a Way ſo even and plain, that (as the Prophet ſaid) *the Wayfaring-man, though a Fool, cannot err therein.* In order to which I ſhall premiſe four things.

Firſt, That it has been very uſual with the Lord, to ſuit his Diſpenſations to the frame and capacity of the World to receive them, *as the time before the Law, under the Law, and after the coming of Chriſt, does evidently ſhew.*

Secondly, That *thoſe more new and heavenly Diſcoveries, have with the Perſon that God hath choſen to teſtifie of them to the World, conſtantly been wont to receive very croſs Uſage and inhumane Entertainment*, being purſu'd by whole Armies of *Lyes, Slander, and Reproach, imputing their ſucceſs to Witchcraft, as if they had caſt out Devils by* Belzebub *the Prince of Devils*; witneſs the Enter-

Entertainment of the Ancients, as from *Abel's day to the primitive Persecutions*; not to mention the many Instances of that kind, which the *Protestants* revolt from *Rome*, and divers Separations from them, might plentifully furnish us with.

Thirdly, That we are taught from hence, not to impute *Falshood or Error to any Religion, because disguis'd or vail'd from the common Eye by those Clouds of Slander and Reproach, her Enemies may have exhail'd on purpose to eclipse some more engaging Truth and Beauty in her then their own.*

Fourthly, This hath been more our case, then any Society of People upon Earth: for, as the *Papist* defam'd the *Protestant*; so did the degenerated *Protestant* the *Puritan*, who falling into a riggid *Presbyterian*, became as angry with the *Independants*; and both displeas'd with the *Baptists*; but *All inrag'd against the Appearance of the blessed Truth*; Pilot *and* Caiphas *combining by civil Power and lying Accusations to accomplish (if possible) a perfect overthrow both of Her and her Children.*

Therefore how good a thing is it to embrace the Apostle's Exhortation; *Try all things, and hold fast that which is good*; which leads me to the examination of those Stories he frequenty takes the liberty to tell of us in his Discourse, particularly from page 152. to page —

1st, The first considerable *Lye* that falls within my Precinct, is in page 153. his words are these, That *Penn, another of their Teachers, did boldly affirm to a Friend of mine* P. 153. *in* Dublin, *That whosoever shall expect to be sav'd by that Jesus Christ, that was born in* Judea, *and suffer'd at* Jerusalem, *shall be deceiv'd.*

To which I Answer, This is the very *Off-spring of the Devil*, the *Father of Lyes*: For the Lord God, who is Righteous in all his Ways, and just in all his Doings, to whom alone it belongs to search the Heart and try the Reins, and to recompence every man according to his work; he knows, to whom I can make my solemn Appeal, *That those words, or any other of that tendancy, did never proceed out of my mouth.*

But if *Jenner* would have shew'd himself a Man (for Christian

he is none) he should have told me who that person is, that he calls his Friend, *that is so much mine and his own Enemy*: I doubt not but I have Witnesses of what I said; and methinks nothing but the fear of their Testimony, should have made *Jenner* so have conceal'd his Name: The Slander in general hath been answer'd already, and therefore I omit to enlarge here.

P. 158. 2d, His second Lye runs thus, William Spencer *lying in bed with one of the* Quakers *three Nights; the last Night was very troublesome; on a sudden he heard something hissing about the* Quaker's *head, which affrighted him; he endeavour'd to rise; but the* Quaker *perswaded him to lye still, and expect the Power to come; the* Quaker *laid his head on* Spencer's *shoulder, and did blow like the hissing of a Goose towards his mouth, which made him cry for a Light. What is this but meer Sawcery and Witchcraft?* says *Jenner*.

But besides, That it is most ridiculous to infer Sawcery and Witchcraft from any such foolish Actions: It is utterly deny'd that there ever was such a thing; and because he tells this Taile by roat, I will refer him to the Person most concern'd, who is named *John Lawson*, a *Shop-keeper* in *Lancaster*; who is known to be an Honest Man, and Sufficient Person, and able to give Satisfaction in this Point, to the Confusion of *Jenner* and his Author.

P. 159. 3d, His next Falshood and Slander is this, *A Minister went with some Friends to a Meeting of* Quakers *in* Durham, *where he pray'd, but his Legs so Trembled; whilst he pray'd to God as a Creature, there was little Disturbance; but when in the Name of Christ, then the* Quakers *Roar'd, Howl'd, Squeek'd, Yelp'd, with a humming Noise; half of them were so terribly shaken, that it was a Wonder they liv'd: One ask'd him if he were come to Torment them: And as he departed, one said, All the Plagues of God be upon thee. What could be more like the Devil?* says *Jenner*.

I Answer, Nothing but this Story, and him that made it, who was a malicious *Anabaptist*, his name was *Tillam*; one that by a deceitful Stratagem, made his escape out of *Ipswich* Goal,

Goal, and run his Country for his *Roguery* (holding and practising such *immoral Principles*, as made him detestable to all morral and sober men.) It was not at *Durham*, but at *Darwen-water*, that he came into a *Quakers* Meeting; where, if his Legs *trembled*, it either was by a good or evil Power; if a *good Power*, it would have bound the (suppos'd) Evil One in the *Quakers*; but if a *bad One*, he was as criminal as the Story would render them. But it is not prepostorously foolish for any to think, That the *Quakers* should be so well satisfy'd with his Prayer to God, and yet so dissatisfied when in the Name of Christ, *who is God over all, blessed forever?*

But what will not Wicked and Ungodly men do, to prosper their own Ends and Designs? But they shall never hurt that innocent People, who among the Churches of God are of good Savour, for their Integrity, and Upright-walking with God.

4th, The next Devilish Untruth runs thus, *That one in* Kent, *going to a* Quakers *Meeting, was so wrought upon, that he fell a Dancing; and went home distemper'd in his mind, and soon after ended his life.* pag. ibid.

That this came out of *Hell*, he refers us to a Book call'd, *Hell broke loose*, and I refer the Reader to the Answer, entitul'd, *The Mouth of the Pit stopt*; written by that judicious *Friend*, and faithful *Servant of the Lord*, *Francis Howgill*; where he may receive ample Satisfaction.

5th, The next Story he tells, is of a Woman in *Buckinghamshire*, *Who being at a* Quakers *Meeting, was suddenly transported with great Raptures; and after fell into grievous Cursing and Blaspheming, crying,* FOX A DEVIL, FOX A DEVIL, *until she dy'd.* Pag. ibid.

To which I need not give another Answer, than I did to the former; for it coming out of the same *Pit*, the same *Hand* hath stopt it. Yet that the Reader may be satisfied, as well of the falseness of the *Story*, as of the wickedness of the *Maker*; I must tell him I was lately in *Buckinghamshire*, and have made enquiry, but can find no Foot-steps towards any such impious Matter; but if any

such a thing were, the only Blasphemy I observe from *Jenner's* Relation, was against *George Fox*, in speaking evilly of the Lord's Servant.

Pag. 160. 6th, The next Lye he would endeavour to confirm our *Adversaries with*, and *deluda simple People* to the Belief of, is, *The notorious Story, the* Sherburn Witches, *of which*, says he, *there were near two hundred at a Meeting, most of them* Quakers *and* Anabaptists; *but particularly three Men and two Women were formerly* Quakers; *they tormented Mr.* Liford, *Minister of* Shelburn, *to death*; *and forc'd Mr.* Baulfeild, *his Successor, out of Town, &c.*

I need not go about to prove this to be a Lye, the whole Country will do it for me; for neither had they power over our Friends, they being preserv'd by the eternal Power of God; nor do his words themselves imply they had; for saith he, *Three Men and two Women, formerly* Quakers, *were committed to* Dorsetshire *Goal, &c.* But if it were true, they were formerly *Quakers*, were committed for *Witchcraft*; I can give no better reason for it, *then because they remain'd not* Quakers *still*: For had they continu'd in their most holy Faith, neither had the Priest had ground to say, they were FORMERLY QUAKERS; nor the Magistrates occasion to commit them for Saucery: And had their Ministers been men chosen and sent of God, to preach his everlasting Gospel, and faithful in their places, those *infernal spirits would have had no power over them*, which does clearly evidence on what Foundation that kind of Priesthood stands.

But whilst the man is belying us, he will not hear the Country tell that Story of his Brethren, let him enquire there, and he may be inform'd, how many *Presbyterians* and *Independants* were clapt into *Dorsetshire* Goal *on that Account*: Nay, their Priests turn'd *Wizzards* too, but that's no wonder; *since they have Bewitch'd the People ever since they have been Priests*: I hope the *Baptists* will acquit us, if they will not *Jenner*; for his Story strikes at both: *But 'tis Impiety in grain, first to be* Witches *themselves, and then lay it upon others*; *like* Jezebel *that bloody Harlot, who first bely'd the Lord's People, and then Persecuted them.* But these

these Stories well become his Author, who being conscious to himself of so much Villany, *thought it his wisest course to conceal his Name; and whom the Vengeance of the Almighty will one Day make to wish, that he also had conceal'd his Book.*

7th, He further adds out of *Higginson*, That G. Fox *was vehemently suspected for a* Saucerer; *and this is one grounnd, that when Strangers were brought into his Company he would talk with them, and hold them by the hand.* Pa 162.

But as this idle Suspition, and ground for it, have been long since sent back to *Higginson* in the Answer to his Book; so may we easily infer from the Reason us'd to prove *George Fox* a Saucerer, that *Jenner* is no WITCH; for, if speaking to people, and taking them by the hand, can Bewitch them; who alive can fling the first Stone? *But no Lye is too great, nor Story too fond* (however confutable from within it self) *for an* Independant *or* Presbyterian *to embrace against the poor despised* Quakers.

8th, His eight Story, is his eighth Lye, It is of one *Coppinger, that affirm'd to an* Ironmonger *of* Bristol, *That he frequented all publique and private Meetings (and (himself being a* Franciscan*) said, That two of his Order were chief Speakers among the* Quakers, *and that he had spoken amongst them thirty times in* London: Henry Denn *(says he) writes for them in his Book call'd (A* Quaker *no* Papist*) saying, That the present* Romish Church, *and no other, is the present Sponse of Christ, or else there hath been none in all Ages.* P. 165.

This ancient Imposture hath been twice roundly answer'd; first, by *John Audland*, (a Servant and Labourer of the Lord in those parts, who hath receiv'd his Wages, and is at Rest) in Answer to *W. Prinn*; and the second time, so effectually by *George Whitehead*, as *Prinn*'s courage fail'd in a *Rejoynder, and whose share in this Discourse may better acquaint* Jenner *with his manner of handling the Enemies of Truth.*

We utterly deny the Story; and the just God, whose is Vengeance will compleatly recompence this Wrong upon the Slanderers Head.

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But the Confusion of the man may easily manifest, that a lying spirit is his Companion; for, that *Henry Denn* should write for the *Quakers* to prove them no *Papists*, and yet conclude that the present *Romish Church is the only Spouse of Christ*, is such a meddley of Contradiction, as no man of Sense, or in his Wits, could be guilty of.

But *Henry Denn* writing against *Smith* of *Cambridge*, in defence of us, as not being Popish; he hath either taken *Smith*'s prejudic'd inferrence of *Denn*'s matter, to be *Denn*'s, or else mistaken *Smith*'s Consequence was drawn by *Denn* to be his: For, what man out of *Bedlam*, can apprehend that *Henry Denn* design'd to prove the *Quakers Papists*, by his Book entitul'd *A Quaker no Papist*.

P. 165. 9th, He says, that *Fox* and *Whitehead* (pretending infallibility in all points) *They say they know all the Fathers of the first three hundred years were* Papists.

But certainly, He thinks we ought to believe himself infallible, or else he would not impose upon us the credit of Stories unprov'd; nay, that never can be prov'd; they are both so far from the ignorance of such an Assertion, that their better skill in *Antiquity* is able to prove, not only the *Papists* had no share in the first three hundred years, but that both *Presbyterianism* and *Independancy* (notwithstanding their Boasts to primative Purity) *receiv'd their Birth in after Ages:* However, that Instance was ill plac'd to prove the *Quakers Papists*. Besides, He is beholding to a couple of Libels, being *the unsubscib'd Spawns of some of the croaking* Froggs *of the University of* Cambridge, *which were long since refuted by the Persons concern'd.*

P. 166. 10th, He saith, *An* English Jesuit, *bred in* Cambridge, *confest to a Gentleman in* London, *that there was a good honest People, called* Quakers (*whom he jeer'd at*) *that did their work at the second hand.*

For this Lye he is beholding to a Book, call'd, *The* Quaker's *Folly*; but by the Reply to it, *prov'd to be* Danson's. But if the *Papists* are as great *Villans*, as they represent them; *Why may they not as well belye us, as they think they injure them:* However,

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The Jesuit *thought us to be honest, which he could not think his Design to be*; since People know how little it costs *Jesuits* to lye, they ought not to believe them: *For there is no reason why* Jenner *should believe the* Papists *against us, and not against himself; since if they Lye of one, they may Lye of both.*

11th, His eleaventh Lye may well be term'd the greatest, because he did it the most knowingly (and like the man, his words (before he printed it) shew'd him to be, when he said, *I will be reveng'd of the* Quakers) it is concerning one *Anne Wright* of *Castle-Dermont* in the Nation of *Ireland*, now deceas'd; of whose upright walking, all that knew her (nay, *Jenner* himself) cannot but speak well: I shall not undertake the Answer of it, because it is so well done by her own Husband, who (though no *Quaker* (as he says himself) yet) *would not have Slanders survive his Wifes Innocency; nor her Name be recorded for an Apostate, a Witch (and what not) without a Vindication both of Her and the Truth.* The Defence follows. P. 162, 163.

I *William Wright* of *Castle-Dermont*, in the County of *Kildare* in *Ireland*, being desir'd to certifie the very Truth concerning *my Wife* (now deceased) whom *Thomas Jenner* belyes in his Book intituled, *Quakerism Anotamiz'd, and Confuted*; dated at *Catherlough*, *November* the 30th, 1670.

I do therefore truly and really certifie the real Truth, which I will maintain before the higheſt *Powers* in *Ireland* (if thereunto call'd) or elsewhere; and thus I proceed.

In pag. 126. of the said Book, the said Author *Tho Jenner*, goes about to prove *George Fox* a *Sorcerer* by divers Instances in *England*, to which he further adds; saying, *The last Summer the said* G. F. *(as I am inform'd) came to the house of one* Master Wright, *near* Castle Dermout *here in* Ireland; *whose Wife had for a long time refus'd to go to the* Quakers *Meetings, or to hear them; but as soon as the said* G. F. *came thither, and had spoken with her, taking*

king her by the hand, and she hearing of him, she, without any further Arguments immediately turns an absolute profest Quaker.

But before I proceed further, I shall clear this Page of his Book (162) his Book was dated *November* 30. 1670. he saith, *The last Summer* G. F. *came to my House, as he was inform'd; and proves it in his Margent by* John Taylor (*their Servant*, saith he) Now that this is most abominable false, will easily appear; for G. F. *was not in* Ireland *any part of that Summer*, 1670. let any prove it if they can; and if it be deny'd, there may be Hundreds and Thousands brought in to prove the contrary, and to affirm where he was: And besides all this, the Witness *John Taylor* is a *Carpenter*, whom he brings to prove this Lye, *an horrible Apostate from all appearance of good; for he hath not only been a zealous and diligent Hearer of Sermons, and a Follower of the best and most able Ministers in and about the North part of* Lancashire *for many years; but one that writ most of their Sermons: But is some years since turn'd a most wicked Swearer, and Blasphemer*; insomuch as I and my Wife heard him say, *That others had served God in Hypocrisie, when he serv'd him in Sincerity; and he saw that God had rewarded them in this life, and rewarded him not; and therefore he was resolv'd to set himself against God, as much as he could.* (I and my Wife being by the Fire side, and he at Supper with the rest of my Servants) at which words I stood a little amaz'd, not knowing what to say; and my Wife not hearing, or not fully understanding what he said, ask'd, *What is that he saith?* And when he understood that she heard him not fully, *repeated the self same words again, purposely, as I suppose, to vex and grieve her tender spirit.* And another time, He being a Suiter to a Widow, that liv'd upon *Castle-Dermont*, said, *I wish I may have her, though I renounce Heaven for her.* And at that time he was a grievous Enemy to the said *Thomas Jenner*, who us'd sometimes to come to my House, and stay all Night (and was very welcome) but when ever the said *John Taylor* (being at work in or about my House) knew that the said *Thomas Jenner* was in my House, he would find out something or other to find fault with-al, that little concern'd him, *that he might come Swearing and Cursing, purposely to vex the said* Tho. Jenner; *because he being a*

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Nonconformist, *and one that hated such Wickedness, he thought it would vex and grieve him, and my Wife.*

The like he did in the sight and hearing of my worthy Friend *John Price* of *Dublin* (a man well known to most men of publick Dealing in *Ireland*, to be a man of Truth both in Word and Action) he seeing of the said *John Taylor* before his Apostacy, to be in want, lent him twenty shillings, which he promis'd to pay him again, but never yet did; the said *John Price* being at my House, and this *John Taylor* knowing it (after his Apostacy) *he came in Swearing and Staring, as if he had been possest; and I know and believe it was purposely to vex the said* John Price, *whom he knew hated such abominable Wickedness, and to grieve me and my poor Wife*; whereupon the said *John Price* delir'd *me to stop the said twenty shillings out of his Wages, and give it to some poor Body*, but I never yet could do it conveniently: And this is one of THOMAS JENNER's AUTHORS AND WITNESSES TO HIS BOOK FULL OF LYES, WITH WHOM ALSO HE SENT THE SAID BOOK TO THE BISHOP OF *LAUGHLIN* FOR HIS APPROBATION (AND FOR OUGHT I KNOW BENEDICTION UPON IT) Now let any one judge, whether Thomas Jenner *did refuse to conform to the setting up of the Bishops for pure Conscience sake*, or *in hopes of a sudden change*, or *a present discontinuing of them*; for if they and their Way had been a Stumbling-Block in my Conscience, *I would never have sought for Approbation, of any one of them, to any thing I had writ.* And though the said *John Taylor* did very much hate and envy the said *Thomas Jenner*, and would *abuse him* in my House (in so much as I have been forc'd to put *Taylor* out of Doors) *yet since* Taylor *knew* Jenner *was writing a Book against* the Quakers, *he hath been his great Friend, and hath told him all things that have been done in and about my House, that was for his and their purpose*: Besides, The said *Thomas Jenner* wrote not his Book *Impartially*, and *without Prejudice*; but with *Prejudice, Malice*, and *Revenge*, as appears by his words to a Friend in *Dublin*, to whom he said, He *would be revenged of the* Quakers, *as* Sampson *on the* Philistines *for his two Eyes*, viz. *Mr.* Wright, *and Mrs.* Wright.

But to return to his Book (Pag. 162.) he saith, *As soon as G. F. had spoken with my Wife, taking her by the Hand, and she hearing of him; she, without any further Arguments, immediately turn'd an absolute profest* Quaker.

Now that is an absolute Untruth, I do affirm, and can bring in scores of Honest Men to do the like; and thus is the cause of my knowledge, *G. F.* was at my House near *May-day* (as it is usually call'd) in 1669. (I think it was) but if not, *I am sure it was not after the first Week in* June; and my Wife was no more mov'd to be a Quaker *by him, or at that time, then she had been at any time within eleaven or twelve years before; no, nor about three Months after.*

For, the first that she heard publickly speak was *Robert Lodge*, upon the 13th of *June*, 1669. *and there was little appearance of a* Quaker *till about the end of* July *next*; and yet *Thomas Jenner* saith, in the Margent of his Book, at the lower end of the page 162. *(By her own Confession to my self and others.)* which is as false, as that the *Sun* is *Darkness*; *for this she saw at* DUBLIN, *her self, to be a Lye*; and she might be believ'd by all that ever knew her: Besides, I know it my self to be false; for she was no such profest *Quaker*, nor any at all, until near three Moneths after. But now to the next page, 163.

He saith, *Formerly she was esteem'd of by the best* Christians *to be a very Sober, Modest, and Religious good Woman; yet soon after* G. F's *meeting with her, &c. she was infatigable Day and Night in the use of all possible means she might by Word and Pen, you, and by Gifts also.*

Of this concerning *Gifts*, I did ask her in particular, *which she deny'd; and I knew her to be of that Uprightness of heart, that she durst not give away any thing without my Knowledge and Consent.*

Further, He saith, *That of late she went to* Dublin *in a Frolick*: Which is very false; for those that go in a Frolick, are *commonly Merry* and *Jocond*; but the Lord knows, *she parted from me with many Tears.*

He further saith, *That she cover'd her self with Sack cloth and Ashes* (that is true) *and in that Habit* (saith he) *she passing through*

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the Streets in Dublin (that is false) She past through no Street in *Dublin* in that Habit.

* *I under nam'd do testifie that it was a great Mistake of* Thomas Jenner, *who said* Anne Wright *did go into my* Lord Arch-Bishop's Throne *or* Seat *in St* Patrick's *in* Dublin; *and he quoteth me for his Witness in his Book, page* 163. *so what he said of me to witness, for to be true*; I say, I cannot but say it was not true, but his great mistake, as aforesaid; for she did not offer to come into his Seat, BUT STOOD IN THE ALLEY QUIETLY. *Witness my Hand this* 16*th of* February, 16,0. *in* Dublin,

Robert Brady *Verger.*

He saith, *She went into a publick Assembly, where she sate her down in the* Lord Arch-Bishop *of* Dublin's *Seat.* That she went into a publick Assembly is true, *but that she sate down in any* * *Seat whatsoever is a Devilish Lye*; as may be fully prov'd by the whole Assembly at *Patrick's Cathedral* in *Dublin*: The time when it was done was upon the 17th day of *April*, 1670. (being the Lord's-day, or first day of the Week) I name the Time and Place, that all such as desire to know (and find out) the very Truth in every particular, may enquire and be satisfied.

He further proceeds, and saith, *Now last of all, she is departed very lately for* England, *there* (as he saith) *to endeavour the conversion of the Higher Powers.*

Now that she went for *England* is true, but *that she went to Convert the Higher Powers is false*, and that she ever said so is also very false; for she was commanded *by the Lord God of Heaven and Earth* (no doubt) *to go through the chief Streets in* London, *in Sack-cloth of Hair, and Ashes upon her head, to be a Sign of some Judgment yet to come upon the City (except they repent) but after what manner it was not reveal'd unto her*, nor was she to enquire into it: But if *Thomas Jenner* had such a Command, he would make as much haste as she did; but it is not the Rich, the Honourable, the Scribe, nor the Wise, *that God hath chosen to do his extraordinary Work, but the contrary.*

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He saith further, *That she, with her Comrade, the Wife of Maj.* Bennet, *are bound for* Rome (as 'tis said; I wonder he did not bring in his *Blasphemous Witness, John Taylor*, to prove this Lye also; for *there was never Word, nor Sign for Motion of any such thing.*

And lastly, he saith positively, *Their going to* Rome *was to convert the Pope*; which is like all the rest; for no doubt but that is altogether impossible: *For, if Antichrist, the Man of Sin, or Son of Perdition, may be converted, then may the Pope; which is the same thing.*

There are many more things in the Book, which he charges the *Quakers* with, which I know to be false, as any of these; but because they do not concern me in particular, I say no more; *knowing his Book is, and will be view'd and answer'd by those, whom God hath endow'd with more excellent Gifts and Graces, and also with a more excellent Pen, then is given to me*: Yet what I have *here spoken* is *Real, Plain,* and *absolute Truth.* And though I cannot receive all things, that those People call'd *Quakers* do hold; *yet I judge and believe, that Living Praises are amongst them; and that as Christ Jesus, the true Corner-Stone, was a Stumbling-block and a Rock of Offence to the* Scribes *and* Pharisees, *who thought themselves wiser than all; so I believe the* Quakers *are appointed by God to be a Stumbling-block, and a Rock of Offence to the great Professors and Wise-men of this Age:* And I pray God, I may not be one of them, that shall stumble and fall by them. *And I wish all in the true Fear of the Lord God Almighty, even the God of the spirits of all Flesh, the True and Living God, to take heed, and be careful of speaking more then they know concerning them.*

And this is his Testimony who desires Truth may be Magnified above all Error.

William Wright.

Decemb. the 11th, 1670.

Thus much from her Husband (and no *Quaker*) in Vindicati-on of his Wife and the Truth.

The Reference he made to the *Verger* of St. *Patrick's* (as he calls it, and no small Favour too, being from a *Presbyterianiz'd Inde-pendant*) we have accepted of, and accordingly enquir'd of him the matter affirm'd, *who under his hand denies it, and charges* Jenner *with a manifest Lye.*

To Conclude, I observe from the whole five things.

First, *His Ingratitude*, in bringing her upon the Stage, to *whom he was beholding, and at whose House he had lain so often, and been so welcome; and that upon a Religious Account.*

Secondly, *His Folly*; in acknowledging she was of the best *Christians, thereby intimating the worst stay'd behind.*

Thirdly, *His Infamy*; *in combining with an Apostate, a Drun-kard, a Blasphemer* (and what not) *to villifie our Friends.*

Fourthly, *His notorious Lying*; 1. in saying, G. F. *was there in* 1670. 2. in charging A. W. *with Bribing people to own her Judg-ment*; 3. in saying, *She passed through* Dublin *Streets in Sack-cloth*; 4. in saying, *She did it in a Frolick*, a prophane and in-grateful Expression, as well as that it was a Lye; 5. in saying, *She sate down in the* Arch-Bishop's *Seat*; 6. in saying, *She went over for* England *to convert the Higher Powers*; 7. in saying, *She and Major* Bennet's *Wife design'd for* Rome, *to convert the Pope*; 8. *That she immediately turn'd a profest* Quaker *upon* G. F's. *speaking to her, and taking her by the hand.* In short, His whole Charge is but one whole great Lye.

Fifthly, But the last thing I observe, is, Jenner's *Temporizing with the Bishop of* Laughlin *and* Fernas, *about his Book*; he, whose Principles would lead him to *dye his Hoary Head in* Episcopal *blood*, can (however) claw with *(their Lordships) to scratch and tear the* Quakers *to pieces*; which may inform them what they themselves ought to expect, *from the spirit of* Jenner *and his Bre-thren, had they a Power suitable to their* Scottish *Directorian will.*

In short, Who can own him? Who can hear him? Who can possibly defend him? *Certainly so much Folly, Falseness, Ingratitude, and Envy, are not to be excus'd by any, that would not be esteem'd necessary to his Crimes, and a Party with him in his Guilt.*

12th, Lastly, I shall wind up his Lyes with his most blasphemous Story against God, and abusive of us; (viz.) *Some Blaspheme God, as that blasphemous Wretch, who ran into the Market-Place stark Naked, and utter'd these words,* It is not I, but God, that goeth Naked. Pag. 188.

Oh the Devises of the envious Generation of Priests, to defame the Righteous Heritage of the Lord! For, as we utterly deny any such Saying, ever to have proceeded out of the Mouth of a true Quaker (nor know we of any under that Name that hath so said) so is it most contrary to our Principles, who admit not of God's confinement to a Person, or visible local Beeing, or to consist of any visible Substance; but assert him to be the infinite Fulness and eternal Spirit.

However, we deny not, but several have been mov'd of the Lord to go naked into Steeple-houses, Markets, *and* Cities, *for a Sign to the People; but more especially to the Priests, of the* Nakedness *of their spiritual Conditions; and as stript as they were of their Clothes, would the Lord God strip them of their deceitful Garments, and those false Coverings, made of their own Will-worships and Carnal-performances; that whilst they thought themselves* Rich *and wanting* Nothing, *they should appear* Poor, Naked, *and wanting of the* Covering *of the Lord's Spirit; which is the true Garment, that gives Right to the Marriage-Supper of the Kingdom.*

One thing I cannot omit to observe, That amongst all the Lyes and Slanders I have prov'd him to have cast upon us, he never offer'd any tollerable Testimony for our very Adversaries to believe the Truth of any one of them, which should be no small Testimony, for both our Friends and Enemies to disbelieve all of them.

But

But since that *Taylor* and *Fenner* have taken so much pains, to exasperate the minds of people against us and our Principles, by their Collection of Lyes; it may not be improper to the work in hand, to tell a few of those many *true* (BUT MOST LAMENTABLE) *Stories, occasion'd by the Cruelty and Oppression of their Brethren, the* Presbyterian and Independant Priests, *upon the Bodies and Estates of our dear Friends, during the time they acted their Ungodly Parts upon the late Stage of Fore-sworn Government.* We shall not take them for our Example; for we shall both name the *Persons suffering*, the *Reason why*, the *Places where*, with their *several Prosecutors*; being Facts committed in the sight of the Sun, and presented to the then *Supream Authority*, as *our just Complaint* of *our unjust Grievances*; with ready proof in hand.

First, *Temperance Hignel*, of the City of *Bristol*, for speaking to *Jacob Brint* at *Temple Steeple-House*, was struck down to the Ground by some of his Hearers, who were follow'd with many Blows upon her by the rude Multitude, to the shedding of her Innocent Blood; swelling of her Eyes, and tearing off and taking away her Cloths: And in that barbarous and immodest manner, they endeavour'd to have dragg'd her to a Pond, and thrown her in; but were prevented: Yet after all this Cruelty was she committed (by *J. Knight* (*that arrant Persecutor*) to Bridewell, and from thence to New-gate, where her Illness dangerously increasing upon her, she was carried out; but within three dayes dy'd.

Secondly, *Bonnifes Norris* of *Cambridge*, being near *Eighty Years old*, *broken* and *decay'd* in *Body*, not able to travel on Foot, was riding to a Meeting on a First-day, about two Miles from his House, *was stopt by Constables and others*, *who demanded Money of him for riding that day*, *which he refusing*; Dudly Pope, *call'd a Justice*, *caus'd him to be brought to the Sessions*, *and there fin'd him* 10 s. which because he deny'd to pay, *was flung into Prison*: *And his old Wife for refusing the payment of five pound*, *which the same* Pope *unjustly fin'd her*, *for only speaking to the Priest of* Ower: And so both kept from their poor Family; the old Man falling soon Sick, was only turn'd out of Prison to dye.

Thirdly,

Thirdly, *Richard Sale* of *Hale*, for declaring against the Wickedness of the *Priest* and *People* in *Chester*, and demanding Justice of the *Mayor* upon a rude Fellow of that City, one *Hugh Kirke*, who had beaten and bruis'd him, and shed his Blood, was by the command of that inhumane Mayor, *Peter Leigh*, put five times into a Murdering Press, which is a Hole hewn in a Rock, call'd Little-Ease, the first time, Eight Hours; the second time, Three Hours; the third time, Four Hours; the fourth time, Four Hours; and the fifth time, Five Hours: And the said *Richard Sale* being a man of a gross Body, could not be prest in under the Force and Strength of four men, to thrust him; insomuch that two or three of the times the bruis'd and crusht Blood gush'd out of his Mouth and Nose: The last of the five times was in the first Moneth call'd *March*, 1657. and in the sixth Moneth, 1658. he left this life; during which time, he was never well in his Body: But those Bruises so mistit his Body, and caus'd such un-natural Swellings, as on his Death-Bed he solemnly utter'd these words, My Blood will be required of yonder Bloody City, for *Peter Leigh* hath Murder'd [illegible]

Fourthly, *George Humble* of *Durham*, an Ag'd Man, for reproving one *George Lilborne*, for persecuting some of his Neighbours for speaking to a Priest, was sent by him to Prison, and there kept a few dayes, and dy'd.

Fifthly, *Jane Ingram*, for going to visit some of our Friends, who were cast into Prison in *Cornwall*, was, by *John Champion*, cast into Prison at *Exeter*, and there kept upon Straw till she dy'd.

Sixthly, *Richard Ashburner* of *Gleaston* in *Lancashire*, an old Man, was cast into Prison by Priest *Shaw* of *Aldingham* in *Lancaster* Castle for Tythes, where after almost two years cruel Imprisonment, in the coldest of Winter, dy'd.

Seventhly,

Seventhly, *Rebecca Barnes* and *Elizabeth Holme*, within a few miles off *Armscheorch* in *Lancashire*, in company of divers others, met *David Ellison* Priest, *and his Wife, &c.* to whom *Elizabeth Holme* speaking a few words, the *Priest* set his *Wife* upon her, crying, Down with her, down with *Jezebel*; and they knockt her down for Dead: and when Captain *Barnes*, and Captain *Cubbin*, with others, would have prefery'd her, the Priest's Party took Hedge-stakes, and fell heavily upon them, shedding much Blood; insomuch that *John Barnes* kept his Bed; and *Rebecca Barnes*, by reason of many Bruises upon her Breast, and elsewhere, took her Bed, and within seven dayes dy'd.

Eighthly, *Thomas Broomby*, a poor old man, and a *Thatcher*, was imprison'd by *Ralph Holingworth*, Priest of *Fillingham* in *Lancashire*, for abot Six Shillings Eight Pence, *Tythes*; and because the Goaler, finding him to be Meek and Harmless, allow'd him more Liberty then the Fellons; the Priest first sent his Son, and then came himself, and charg'd the Goaler to keep him *Close Prisoner*: The Goaler's Mother ask't the Priest, what he meant to do with the poor Man? would he starve him? He answer'd, He ows me Money: she said, What is it, and I will pay it? But the Priest instead of regarding her Proffer, Petition'd the Judge of Assize to have the Goaler Fin'd, for letting the poor Man have Liberty to work for his Family, saying, He deserv'd to have Irons put on him, and that he would make him an Example. The Goaler's Mother, that had kept the Goal Fifty Years, said, She never knew any use more Cruelty to a Prisoner, then this Priest did to this poor Man; whom he kept a Prisoner above one Year and five Weeks in the Pit, amongst the Fellons, until he dy'd.

Ninthly, *Edward Roberts*, at the suit of *Lyonel Gedrick* Priest, was kept close Prisoner for Tythes One Year and near a Half, during which time, he was suffer'd to come forth but Once, and then presently remanded; nor would they suffer his Friends to see him, not so much as his Wife or Children, above twice or

Office during that long time, till he Sickned: The Priest threatned he would make *Roberts* an Example to all that should deny his Ministry, saying, He should lie and Rot in Prison; and that it was pitty he, and such as he was, should live in a Common-Wealth: Yet notwithstanding, this ungodly Pharisee had the man's Body in Prison, to shew himself a Thief, as well as a Murderer. He took four Horses, worth Twenty Eight Pounds, for Tythes valu'd but at Three, and Priest like, recurr'd nothing again: (The like Trick he serv'd his Brother) And as if he had not given evidence enough of his Unrighteous and Hireling spirit, he further adds, *That if there were not a Law to compel his Parish to pay him Tythes, he would choose to be their Hoggard, rather then their Teacher.* At last, The Honest Man was thrust into a close Hole, where he fell Sick, and in few dayes dy'd.

Tenthly, *Elizabeth Fletcher*, a young Virgin, (by the World accounted of a great Family) For speaking the Word of the Lord to the Schollers of *John's* Colledge in *Oxford*, was by them dragg'd to a Pump, where they held her Mouth to the Spout, and pumpt untill they had almost stifled her to Death: Then they bound a Cord about her Knees, and set her upon her Head, and pumpt her again, using many brutish and obscene words, which were a Shame for any modest person to repeat: After this, they ty'd her to one *Elizabeth Levenes's* Arm, and dragg'd them about the Colledge, and as not content with this, drove them into a Pool: And to conclude the Tragedy, flung *Elizabeth Fletcher* with such violence against a Grave-stone, as caus'd her to spit Blood, which Usage she complain'd of to her death.

It is worthy of our observation that this aggrivated Inhumanity (at which a gallant *Roman* would blush) was acted under the *Vice-Chancellorship of Doctor* John Owen, *and Headship of his Name-sake, one* John Owen, *a great* Independant; *being, as I remember, then Head of* John's *Colledge.*

Eleaventhly, *John Cason* was in Prison in *Ipswitch* Goal, for not paying Tythes to one *John Paget* Priest of *Oldham*, and one Priest *Glanfeild*; where being put into a Cold, Wide, Open Room

Monechs, in the coldest of Winter, through this cruel Usage dy'd.

Twelfthly, It would be almost endless to particularize the Bloody Sufferings and Cruel Persecutions, that have been inflicted upon the *Lord's Witnesses by that ungodly Generation of Priests and Professors*; and therefore I shall end my Relation with that notorious, but most lamentable piece of Cruelty, that was inflicted upon our *dear deceas'd Friend and Brother* James Parnel, *by the* Independant *Priests of* Great-Cogshall *in* Essex, *to the immortal infamy of them, and the rest of their murdering hypocritical Tribe.* The *Priests* and *People* of *Cogshall* keeping a Fast against the spreading of Error, *James Parnell* came into their Steeple-house, and after they had ended, spoke a few words, *and so went out again*; but one *Dionisius Wakering*, call'd a *Justice*, follow'd, and clapt him on the Shoulder, saying, *I Arrest you (without any Legal process)* and by the Instigation of divers *Priests*, the said *Wakering*, with three more of his Brethren INJUSTICES committed him to *Colchester Castle*; where he was kept close Prisoner in Irons and Chains, Hands and Feet, Day and Night, till brought to *Chelmsford Assizes*; at which time they took off his Chains, to bring him to the Bar, but left his Hands in Irons, as before: His Entertainment was like his Commitment, barbarously Injust; for, Judge *Hill* did not only incense and over-aw the Jury, but partially deny'd him that liberty of clearing himself to his Jury, contrary to *English Rights* and *Priviledges*; to the prejudice of maintaining of which, did these *Independant* Priests preach up and abet the necessity of the King's Beheading, and their Blood shed which went before and followed it: But the false Prophet hath ever been wont to ride on the Beast's Back, and therefore we do the less wonder, that *Pilate* should be so subject to the *Jews*.

In short, The Judge fin'd him *Forty Pound*, and committed him close Prisoner till payment; Requiring the Goaler not to admit any of his Friends to him, though they came with Relief: However, the Goaler deny'd not such Entrance, as came to Abuse, Scorn, and Beat him: His Wife her self set her Man upon him; nay, she her self has not spar'd to club him several times, swearing she would

[illegible] at other times they would let the Fellons to take it from him: they would not suffer our Friends to bring him in so much as a Trundle-Bed, to lie on; but cold Stones were his Bed and Pillow too, that in moist Weather would be cover'd with Water; and though they extorted four pence a Night, yet did they threaten, if he did but walk in it; and as if this were a place too good for him, they put him into one call'd, *the Hole in the Wall*, which was so high that the common Ladder was too short by Six Foot; and when his Friends would have furnisht him with a Cord and Basket, to receive his Victuals in, they would not suffer them; so that he must either run the hazzard of his Life, by falling, or by starving: At last the Lord permitted their Murdering Ends to be in a great measure answer'd; for, after a long suffering in this Hole, where nothing presented, but Misery to his outward Man, there being neither Air nor Warm'th, but a perpetual cold Damp (he being very much benumb'd in his Joynts) as he was climbing up the Ladder, with his Victuals in one hand, and catching at the Rope with the other, he mist the Rope, and fell a very great distant upon the Stones; which Fall so exceedingly bruis'd and wounded his Head, Arms, and Body, that they took him up for dead: but the way they took to cure him was this, They put him into a little low Hole, call'd the Oven (not so big (though something higher) then some Baker's) where there was not the least Hole or Window for any Air to refresh him; nor would they admit of a little Charcoal to warm him: And when he was in a likely way to recover, (that they might twice Murder the same Man) they would not let him take a little Air, to refresh his (almost suffisticated) Body, though Bonds and Bodies were offer'd for his security, to have him Dead or Alive forth-coming: nay, he did but once step into a close stinking Yard, belonging to the Castle; and for his Punishment, shut him out all Night, being a cold Winter Season. Their Rage thus encreasing, his Sufferings being daily added to, by their insatiable and malicious Thirst after his Innocent Blood; and seeing his Life could not long continue in that Place and Condition, there was not a little Labour and Means us'd to lay it before the highest in Authority; yea, more concerning that Man (that his

his Life might have been sav'd, and they kept from shedding Innocent Blood) then ever was concerning any (if not all) that were imprison'd before him; but no Justice nor Compassion could be found; and though they were particularly told of his Wounds, Weakness, and evil Usage, yet such was the Devilish Instigations of the Priests, they believ'd not, till his Death confirm'd our Complaints; and then his Persecutors were as busie to cover themselves, as they had been to kill him, as if he had been accessary to his own Death, who, to clear himself of all Guile, did to a couple of our Friends, that then stood by him (for before they admitted none) thus take his leave of them and the whole World, HERE I DIE INNOCENTLY: *This Last Expression clos'd the Eyes and Mouth of that Valiant and Faithful Young Man of God, who like yonng* Habbacuk, *dy'd by the hands of the Murdering Priests, for boldly declaring the Word of the Lord against their Hypocrisies and Abominations*; as his own Book, call'd, The Fruits of a Fast more particularly manifests.

O the Oppression, Envy, Hatred and Persecution of that *Hypocritical Generation*! How have they Ston'd the Servants of the Lord, and Murder'd his Prophets that he sent forth in his Power, to declare of his Love to the Nations? The Spoiles, and Robberies they have committed, and the Innocent Blood which they have shed, still crie, How long Lord God, Holy and True; and they yet remain as a dreadful Hand-Writing upon the Wall against them.

This is that Harmless Man, whom *Jenner*, in pag. 157. reports to have starv'd himself at *Colchester*; to whom did that wicked Crew deny, *What they treacherously pretended before God, Angels, and Men, they only sought and fought for*; namely, *Liberty of Conscience, and the free Enjoyment of those Liberties and Priviledges, which are the undoubted Birth-right of every Englishman.*

And what greater Testimony can any give of their *Apostacy to the neathermost Pit of blackest Hell*, then after all those *Vows, Declarations, Remonstrancies, Solemn Oaths, Engagements*, and *Protestations* (that the then Rulers and Priests made to God and the

poor

poor People) among whom Taylor and Joanes had their share) to keep no one Promise with him or them, *as if it had been both their Duty and their End to break them all.*

No Age ever produc't such *National Gigantick Treacheries*, as these; for, such as were once against Tythes, persecuted for them, and those who were for Liberty of Conscience shew'd at last, *That they only intended it for themselves*; Thus have these poor Nations been the Stage on which the *Mountebank Priests*, and *Apostatiz'd* Julians, *have acted their several Parts of Self-interest Oppression and Revenge.*

Oh my Soul! touch not thou their Secret, neither come within their Dwelling-place; for they wait by the way side, in Companies like Robbers, for thy Life; and their Borders are fill'd with Cruelty, their Tongues are like Stings of Aspes, and their Throats as open Sepulchres; they tear off men's Flesh with their Teeth, and suck out the Marrow from their Bones, and chop them as for the Caldron: Therefore it is, when they cry for Deliverance, the Lord God doth not hear them; and when they call upon him for outward Relief, that he hideth his Face from them: For, whil'st they cry Peace, they bite with their Teeth; and against him that putteth not into their Mouthes, they prepare War.

This further I would observe, That the Lord God pursued several of these Persecutors, with his Vengeance, particularly *Wakering*, and they were *Spectacles of Astonishment* to the Countries about them: Nor does *Jenner's* Damnation slumber.

The Conclusion by way of Exhortation.

THerefore to all you Inhabitants of *Ireland*, or elsewhere, into whose hands this Book may come, am I constrain'd by the Word of Eternal Life, to send you this one short Exhortation, *Obey the Light, that leads out of Darkness: Stand in awe and sin not; for the Pure and Holy God is Light; and if thou wilt have fellowship with him, thou must not walk in the unfruitful wayes of Darkness: For, to Fear God, that is Wisdom; and to depart from Iniquity, that is a good Understanding.* Your Notions of God and Christ will never

never save you: *It is the Power of an endless Life, that must redeem you*; and who ever are not by it ransom'd from the power of Sin and Satan, *but rests in the Wayes and Worships of this wicked Bloody World; they have no Interest in Christ Jesus, the Light of the World; for he is the Power of God, in them that believe, unto Salvation.* And this I testifie in the Name and Authority of the Lord God Almighty, *That another Way there is not to eternal Peace, then through the powerful cleansing Operation of the Spirit of Truth in the inward Parts*: And blessed art thou, Man or Woman, who knows Christ Jesus, *the Power, Wisdom, Vertue, and Life of the Father to dwell in thee, and thou in him*: This was *Abel's* Faith and *Enoch's* Way, where the Translation is known, *from under Satan's power unto God's.* This is the Day of the Revelation of the Mysteries of God's Kingdom; for the Spirit is pour'd forth, and the Anointing is come, and the Dayes of Refreshment from the Presence of the Lord are known: *Let the Mouth of the Dumb Shepherd be stopt, and let the Hireling hold his Peace; neither go you out after his Voice any more, that makes a Prey upon you, and eats you as a man eateth Bread; but know, that the Covenant of the Lord is with you, if you believe and obey; and your Iniquity shall be done away, and your Transgressions remembred no more; and Heavenly Bread will he give you into your own Houses, and Living Waters will he cause to spring in your own Wells; and great will be your Peace.* But if you will not hearken to the Voice of the true Shepherd within you, that leads out of all Unrighteousness, nor to the Testimonies of the Sheep of his Pasture, whom he sends forth among the Wolves of this Generation; but withstand the Day of your Visitation, and Gathering into the Heavenly Fold (*chusing rather to wander abroad upon the barren Hills and desert Mountains, as Sheep without a Shepherd (whenever the Woolf of Persecution comes) feeding upon Shaddows, Notions, and huskey Professions, which give no Nourishment unto a Dominion over sin, nor sensible Assurance of Life and Peace Everlasting; but under all which, Envy, Hatred, Backbiting, Lying, Swearing, Drunkenness, Uncleanness, the Love of this World, and slavish fear of men do live and reign*) your Portion shall be with them forever, who said of old unto God, *Depart from us, for we desire not the knowledge of thy Wayes; and in your desires shall you cry, but the Lord will not answer; and though you seek him, yet will he not be found of you; in that day shall your Peace-speaking-Hirelings stand you*

... the narrow Coverings of your empty Professions to cover ... your Nakedness from the All-seeing Eye of God, the Righteous ... of Heaven and Earth, who will reward all according to their deeds ... in this Mortal Body.

O my Friends! That it may never be your Lot to receive the dreadful Sentence of, *Depart from me into everlasting Burnings*; but that you may have the *Oyle of Righteousness* in your Lamps (even the Anointing within you) that when the Bridegroom comes, though at Midnight, you may enter with him into the Marriage-Supper, fill'd with the Oyle of Joy and Gladness for evermore.

And as for my own part, whatever may be the Consequence of this undertaking, I am resign'd to the Orderings of the Lord; having herein singly sought the Glory of his Name, by the Confutation of the *Adversaries of his Truth, and Information of the misled Souls of his Creatures*; that through all the Travels, Labours, and Tribulations, that may attend me, he only, who made the Heavens and the Earth, and the Fountains of Water, *even the God and Father of our Lord Jesus Christ, who hath redeem'd me, whose Glory I behold, and with whom is my Fellowship in Spirit, may have the Honour, Praise, and everlasting Dominion*; who is God over all, God worthy to be blessed forever, *Amen*.

From *New-Gate* in *London*, where I am a Prisoner for the Word of God and Testimony of Jesus, the 28th of the 4th Moneth, 1671.

By a Witness of his eternal Power, against all the deceitful Priests and Powers of Darkness,

W. P.

An